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THE ASCETIC WORKS OF SAINT BASIL

TRANSLATED INTO ENGLISH
WITH INTRODUCTION AND NOTES

BY

W. K. L. CLARKE, D.D.

*Basilus, Saint, the Great, abp. of Caesarea,
300 (ca.)-379.*

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AUTHOR'S PREFACE

THE scientific study of St. Basil's *Ascetica* begins with Garnier's edition (Paris, 1721-1730). The third volume was edited by Maran, who prefixed to it a valuable life of the saint. This Benedictine folio edition was reprinted in 1839 at Paris in a convenient well-printed form and with comparatively few misprints ; also in Migne's *Patrologia Graeca*, vols. xxix-xxxii (Paris, 1857). For prolonged study the 1839 edition is to be preferred.

The intensive patristic study of the nineteenth century left the *Ascetica* alone. An exhaustive search on my part has failed to reveal any serious first-hand work except for a few monographs which have devoted a chapter to Basil in the course of an investigation of some point of doctrine or practice. Writers have copied from one another without studying the documents, and errors have been perpetuated. For example, Dr. Hörmann (*Untersuchungen zur griechischen Laienbeicht*, 1913, p. 29) merely repeats Dr. Holl's verdict as regards authenticity. The latter was so convinced of the rightness of Garnier's results that he abandoned the idea of an independent investigation as unnecessary. But he actually represents Garnier as saying that two *Sermones Ascetici* are Basilian, which Garnier proves to be non-Basilian ¹ (see *Enthusiasmus und Bussgewalt beim griechischen Mönchtum*, p. 157).

To Dr. E. F. Morison belongs the credit of the first monograph on the *Ascetica* (*St. Basil and his Rule*, Oxford 1912). His book is mainly devoted to an exposition of the contents. It was followed by my *St. Basil the Great: A Study in Monasticism* (Cambridge 1913), which attempted to trace the origin and effects

¹ Garnier says that at first sight they are genuine. Perhaps Holl and others read no further. There are two sets of Ascetic Discourses, a fruitful source of error. Batiffol (*La littérature grecque*, p. 256) confuses the two. Zöckler without any arguments declares that none of the Rules in their present form go back to Basil (*Askese und Mönchtum*, p. 286). Bardenhewer's *Patrologie* erroneously states that Rufinus' version of the Rules is not given in Migne. Other errors from well-known books could be quoted.

of Basil's leading ideas. This referred to all previous writers with such thoroughness that I feel justified in the present book in making Basil illustrate himself for the most part. My earlier work will show that I have not neglected the labours of other scholars. In returning to the subject I suffer from the disadvantage that no serious criticism, so far as I can ascertain, has been passed upon my earlier book. The tentative conclusions which I formed in 1913 have not been tested by other scholars working over the same ground.¹

With great regret I have had to abandon the idea of checking the Benedictine text in places by a comparison of ancient MSS. Such an additional task was quite impossible in a life almost wholly given to pursuits other than those of a scholar. My regret is lessened, however, by a conviction that the printed text is in the main satisfactory.² Such value as the present book has will be found to lie in (i) the translation, the first made into any modern language; (ii) my conclusions as to authenticity, which are based upon objective standards and a great deal of work; (iii) the notes which elucidate Basil by himself.

I began to work on the *Ascetica* in 1908, and this book has been on the stocks ever since. I relinquish my labour of love with thanks to God for many happy hours, and a prayer that St. Basil may be allowed to know about my devotion to his memory and to pray for me; also that I may be privileged to meet him one day.

My thanks are due to the Directors of Messrs. Spottiswoode, Ballantyne & Co., for the personal interest they have taken in my book; and in a special degree to the amazing skill and diligence of their "reader," who saved me from several slips and actually, to carry out his duties the more efficiently, mastered von Soden's system of classification of New Testament manuscripts. The Rev. W. C. Piercy has kindly read the proofs for me.

W. K. L. C.

¹ But see Dom Butler's *Benedictine Monachism*, pp. 17, 122.

² See p. 19.

TABLE OF CONTENTS

	PAGE
AUTHOR'S PREFACE	5
INTRODUCTION.	
I.—AUTHENTICITY OF THE ASCETICA	9
(a) PRAEUIA INSTITUTIO ASCETICA	9
(b) SERMO DE RENUNTIATIONE SAECULI	9
(c) SERMO DE ASCETICA DISCIPLINA	10
(d) SERMONES ASCETICI	11
(e) DE IUDICIO DEI : DE FIDE : MORALIA : REGULAE FUSIUS TRACTATAE : REGULAE BREVIUS TRAC- TATAE	11
II. DATES AND HISTORICAL BACKGROUND	13
III. VOCABULARY	18
IV. BIBLICAL CITATIONS	19
(a) OLD TESTAMENT	20
(b) NEW TESTAMENT	25
V. RUFINUS' LATIN VERSION	28
VI. THE BENEDICTINE RULE	31
VII. SPURIOUS WRITINGS	36
VIII. SPECIAL PROBLEMS :	
(a) DOUBLE MONASTERIES	37
(b) THE OFFICERS OF THE COENOBIIUM	39
(c) SPIRITUAL GIFTS	42
(d) CONFESSION OF SIN	46
IX. SPIRITUAL VALUE	53

	PAGE
TRANSLATION :—	
PRELIMINARY SKETCH OF THE ASCETIC LIFE . . .	55
CONCERNING RENUNCIATION OF THE WORLD . . .	60
DISCOURSE ON ASCETICISM	73
ON THE JUDGMENT OF GOD	77
CONCERNING FAITH	90
THE MORALS	101
AN ASCETIC DISCOURSE	133
ANOTHER ASCETIC DISCOURSE.	141
THE LONGER RULES	145
THE SHORTER RULES	229
GENERAL INDEX	353
INDEX OF NEW TESTAMENT QUOTATIONS . . .	357

INTRODUCTION

I. AUTHENTICITY OF THE ASCETICA

(a) *Praevia Institutio Ascetica*

Garnier accepts this as Basilian; nothing in the style is unworthy of Basil. Modern writers are inclined to reject it. Morison (p. 15) says it "can hardly be attributed to Basil." To Batiffol (*La littérature grecque*, p. 256) it is an "homélie banale et apocryphe." External evidence is lacking. Three tests can be applied as regards internal evidence.

(a) *Biblical Quotations*.—These are too few to base conclusions upon. See the table on p. 26.

(b) *Vocabulary*.—61 non-N.T. words are used in three pages (199^A—202^A), an average of 20 a page. This is about 50 per cent. more than the average in the undisputed treatises *De Iudicio* and *De Fide*, but much below that of the certainly unauthentic *Sermones Ascetici*. See the table on p. 18.

(c) *Resemblances in Style and Matter to undisputed Works of Basil*.—These are remarkable, seeing that the tract is so short. See the notes for proof. The description of the soldier's life, the teaching about spiritual marriage and Invocation of Saints, and the references to recent persecutions and the reception of children into monasteries, are thoroughly Basilian. Previous writers do not seem to have noticed these parallels, which are therefore new evidence outweighing subjective impressions.

(d) The Rule of St. Benedict begins with a reference to the monk as a soldier of Christ the King ("Domino Christo vero Regi militaturus"), to which, as to later references to "militia," "militare," Dom Butler offers no parallels in his notes. The Rule is partly based on Basil (see p. 31 f.). The present treatise may have been known to Benedict as an introduction to Basil's *Ascetica*, and have influenced his opening.

(b) *Sermo de Renuntiatione Saeculi*

Garnier accepts this as by Basil, relying upon his impressions and one or two characteristic phrases. "Legi et relegi," he says

of this and the two accompanying treatises, "has lucubratiunculas, in quibus nihil omnino inveni, quod indignum esset nostro Basilio." Morison also accepts. There is no external evidence; using the same tests as before for internal evidence, we get the following results.

(a) *Biblical Quotations*.—Out of 16 formal quotations from the N.T. 11 give a text not found in von Soden's edition. See the table on p. 26. Such inaccuracy in quoting is inconceivable in Basil.

(b) *Vocabulary*.—In 9½ pages (202B–211E) 335 words are used which are not found in the N.T., an average of over 35 a page. The proportion is more than double that found in the genuine treatises *De Iudicio* and *De Fide*, and almost exactly that of the unauthentic *Sermones Ascetici*. See the table on p. 18.

(c) *Resemblances in Style and Matter to undisputed Works of Basil*.—Garnier argues from the use of πληροφορεῖσθαι and εἶδον, both being tricks of Basil's style; also from the use of ὁμοούσιος. Against these we put the occurrence of technical terms not found in the unchallenged writings (κέλλη, ἡ σύγκλητος, spiritual father), the apparent power of the monk to choose his own director and times of travelling, and the doctrine that one escaped the devil by entering a monastery. See the notes. These considerations would not be of much weight if it were not for (a) and (b). But as an additional argument they are decisive. The treatise is not by Basil, though it hails from a Basilian monastery of early date. The hospital of 210c and the general agreement with the Rules show this, and the early attestation of the next treatise is probably evidence for this also.

(c) *Sermo de Ascetica Disciplina*

A Latin version of this homily was known in the West in the fifth century; see *Revue Bén.* xxvii. (1910) 226–233. It does not seem to be referred to by later writers. We might expect some references if Basil had written it and copies had reached the West. As regards internal evidence, it is difficult to speak with confidence about so short a work, but the presumption is against its genuineness.

(a) *Biblical Quotations*.—A number of allusions to the N.T. are woven into the texture, but there is only one formal quotation, whereas Basil in the undisputed works quotes freely and accurately.

(b) *Vocabulary*.—In 1½ pages (211E–213D) 40 non-N.T. words occur. The proportion, about 25 a page, is slightly more than one would expect. See the table on p. 18.

(c) If my interpretation of 212c is correct, another form of doxology than that which Basil is known to have used is presupposed. See the notes.

(d) *Sermones Ascetici*

It will prove convenient to discuss these two homilies before the undisputed works of Basil. The voice of criticism is uniformly unfavourable. There is no external attestation.

(a) *Biblical Quotations*.—These are virtually non-existent, the few Scriptural passages used being woven into the text in a way unlike Basil's. See the table on p. 26.

(b) *Vocabulary*.—171 non-N.T. words occur on the 5 pages (318D–323D) of *Serm. Asc. I*, an average of 34 a page; 97 on the 3 pages (323E–327A) of *Serm. Asc. II*, an average of 32 a page. The proportion is almost identical with that found in the unauthentic *De Ren.* See the table on p. 18.

(c) *Differences in Style and Contents from undisputed Works of Basil*.—The words used to denote the convent and the Superior are un-Basilian. The arrangement of the Hours is irreconcilable with the Rules. The recommendation of twelve as the number of brethren, and the ordering of confession before all the brethren, are suspicious. See the notes.

(e) *De Iudicio Dei : De Fide : Moralia : Regulæ Fusius Tractatae : Regulæ Brevius Tractatae*

It will be convenient to treat these five documents together, since their authenticity has never been seriously challenged.¹

External Evidence.—Basil in Ep. xxii speaks of a writing he has in hand dealing with the monks' questions and based on Scripture. Gregory Nazianzen refers to the "written rules and canons" in the preparation of which Basil and he had collaborated (Ep. vi). He praises Basil's "legislation written and unwritten for the monastic life" and his "written regulations" (*Or.* xliii. 34, 62). Jerome, writing in 392, speaks of Basil's τὸ ἀσκητικόν (*De Vir. Illus.* 116). Rufinus returned to Italy from the East in 397, and translated *hoc opus* of Basil into Latin for Urseius, abbot of Pinetum. The "work" is the Longer and Shorter Rules, abbreviated and adapted by Rufinus to form one book of 203 Rules. Cassian (*Inst. Praef.*) refers to Basil's answers to the monks, "rich in testimonies from Holy Scripture." Further evidence is provided by Sozomen (*H.E.* iii. 14), Justinian, and

¹ The following paragraphs are summarized from Clarke, *St. Basil the Great*, pp. 63–74, hereafter referred to as "Clarke."

Benedict. The evidence so far refers definitely to Rules ; it also lays stress on the basing of the regulations upon Scripture. Photius (Cod. 144 ; Migne, *P.G.* ciii. 422), Patriarch of Constantinople in the latter half of the ninth century, describes Basil's *Ascetica*. It consisted of one book (very short) containing the *De Iudicio* and *De Fide*, and a second book containing the *Morals* and both sets of Rules, arranged as we have them now.

Internal Evidence

(a) *Biblical Quotations*.—The books of the present series agree with one another in their manner of quoting the Bible, as against the doubtful books. See the table on p. 26.

(b) *Vocabulary*.—The impression left upon scholars has always been favourable to the Basilian authorship. Investigations such as those instituted for the doubtful treatises (see above) have been made for *De Iudicio* and *De Fide* only. In nearly 10 pages of *De Iudicio* (213E–223C) there are 140 words which do not occur in the New Testament, and in 6½ pages of *De Fide* (223D–230A) 90 words. The affinity between Basil and the New Testament is, as one would expect, much closer than in the suspected documents. See the table on p. 18.

(c) *Subject-Matter*.—The correspondences with Basil's other works, especially the Letters, are marked (see below). The vivid autobiographical touches carry conviction. *De Iudicio* refers to *De Fide* and the *Morals*, and *De Fide* also refers to the *Morals*. The Shorter Rules refer to the Longer ; see B. 74, 103, 220.¹

¹ F. hereafter = *Regulae Fusiuss Tractatae* ; B. = *Regulae Brevius Tractatae*.

II. DATES AND HISTORICAL BACKGROUND ¹

Basil returned to Caesarea from Athens at the beginning of 356, aged about twenty-six. The world lay at his feet, but, influenced by his sister, Macrina, he gave up brilliant prospects and dedicated himself to the religious life. Monasticism of an unorganised type already existed in his country but he longed to see the great ascetics for himself. Accordingly he visited Syria, Alexandria, the rest of Egypt, Palestine, Coele-Syria, and Mesopotamia—in this order. He was amazed at what he saw and resolved to imitate it. The evidence of the Rules shows that the Pachomian system was the most potent influence of those with which he came in contact during his travels.

Basil returned to Caesarea in the summer of 358 and called upon his friend Gregory to join him in Pontus, near Annesi, in order to live the ascetic life with him. Gregory came for a brief visit and then for a longer stay. Many ascetics ² were to be found in the neighbourhood. They were attracted to Basil, who at once began to organise a coenobium. Letters ii and xiv, to Gregory, describe the daily round of life in the Pontic retreat and the picturesque surroundings. Towards the end of 359 Basil went to the Council of Constantinople. He was a deacon at the time and played no important part. On his return to Caesarea he was distressed because his friend and bishop Dianius signed an Arianising Creed, and accordingly he withdrew from the city. In 362 we find him back in Caesarea. Dianius died in that year and considerable excitement was caused by the election of his successor Eusebius, in which Basil took a prominent part. Eusebius was jealous of his brilliant subordinate, and Basil, to avoid dissension in the Church, withdrew to the monasteries of Pontus. About this time he was ordained priest.

Owing to his personal ascendancy, his aristocratic origin, and the prestige he enjoyed as a result of his visit to the monks of Egypt, Basil was the recognised leader of monasticism in Cappadocia and Pontus. "He presided over the abodes of contemplation there," says Gregory Nazianzen. Sozomen, Socrates, and

¹ For a fuller description of the background, see Clarke, ch. iv. The discussion of dates given here supersedes the earlier discussion.

² Including Eustathius of Sebaste, see Clarke, pp. 159–162.

Rufinus describe Basil's missionary tours in the cause of asceticism. This period of his life ended in 365, when the approach of Valens called him back to the post of danger in Caesarea.

The first group of the genuine *Ascetica* is to be ascribed to these three years (362-365). Towards the beginning of the time Basil wrote Epistle xxii, *On the Perfection of the Life of Solitaries*. The monks, whose common life he has organised, have asked his advice upon many points. He satisfies them provisionally by a letter, but refers to a document which he proposes to write out in full.

"Many things," he begins, "are declared by the inspired Scripture as meet to be observed by those who are anxious to please God. But, for the present, I feel I need only send you a brief memorandum concerning the questions which have recently been raised among you, so far as I have learned from inspired Scripture itself. I shall leave behind me instructions on each point, easily understood, for the information of those with leisure to study them, who in their turn will be able to inform others."

This proposed document is preserved to us in the *Morals*, as the summary which follows proves.

"The Christian¹ must be so minded as is worthy of his heavenly calling, and his conversation must be worthy of the Gospel of Christ. The Christian must not be of doubtful mind,² nor drawn away by anything from the remembrance of God, and of His purposes and judgments. The Christian must in every way be superior to the righteous acts according to the law,³ and neither swear nor lie. He must not speak evil,⁴ do violence, fight,⁵ avenge himself,⁶ return evil for evil, or be angry⁷ etc."

The heads of Christian life and duty are expressed here in New Testament phrases which recur in the *Morals*, and not, for the most part, in the Rules. The rest of the letter shows numerous other affinities with the *Morals*, if not so thickly sown as in the above-quoted passage. Probably Basil had already begun to collect Scriptural passages which bore upon the Christian and ascetic life. Much in the letter finds parallels in the Longer and Shorter Rules. Already in his first retreat he and Gregory had drawn up "written rules and canons." The hints contained in this letter form an intermediate stage between the earliest regulations and the Rules which have come down to us. Here are some of them.

¹ The word is used in precisely the same way in *Mor.* 317D-318C. The monk is the Christian *par excellence*.

² Lk. xii. 29, 276D.

⁴ Tit. iii. 2, 291B.

⁶ Rom. xii. 19, 271A.

³ Mt. v. 20, 265C.

⁵ 2 Tim. ii. 24, 305E.

⁷ Mt. v. 22, 265A.

Strangers who enter are not to speak to the brethren without the leave of the overseers.¹ Wine and flesh meat must be eschewed.² Whatever "the Christian" possesses is given him to be used and not hoarded; he must take care of everything as the Lord's property.³ He must never murmur at scarcity of food or excess of labour.⁴ He must not change over from one form of work to another, nor wander about the workshops.⁵ An obstinate offender must be cut off, as a limb from the body.⁶ Immoderate toil is to be avoided.⁷

A busy man who promises to write a book is sometimes slow in redeeming his promise. Basil received pressing requests from the Superiors of coenobia,⁸ and in deference to their wishes, late though it is,⁹ sets to work to fulfil his long-standing engagement.¹⁰ If we may suppose a delay of a year between promise and fulfilment, the date of the three documents under consideration is brought down to 363 or 364, and the only serious difficulty, presently to be mentioned, is removed.

By this time Basil had enlarged his original project. He wrote out with great care (i) a kind of *Apologia pro Vita Mea*; (ii) a non-controversial exposition of the faith; (iii) an exposition of Christian life and duty in the words of Scripture.

(i) *De Iudicio Dei*.—Basil begins by describing his early training and travels. When he became a man he was terribly distressed at the anarchy in the Church. The rise of the Anomoeans was a great blow to him. He was puzzled by what he saw and could not account for it, until he realised the cause—the absence of discipline. He then reaches his main subject, God's judgment on sin. The first of the trilogy, then, introduces the writer to his readers, teaches them that order is heaven's first law, thus preparing them to receive rules, and appeals to their hearts and consciences. Judged apart from the treatises to which it is attached, this document is most naturally placed within a year or two of the Anomoean Council of Antioch in 361. The *Apologia* with which it opens is appropriate, from the pen of a comparatively young man, as yet without an established position.

(ii) *De Fide*.—The monks had asked for a written statement of the faith, and Basil accedes to their request. Whereas elsewhere in his writings against heretics he has used controversial (non-Scriptural) phrases, here there is no necessity so to do. The

¹ B. 141.

² F. 19.

³ F. 41; B. 143, 144.

⁴ F. 18, 29; B. 71, 121, 131–134.

⁵ B. 117, 119, 142.

⁶ F. 28.

⁷ B. 125.

⁸ See *De Fide* 228E, where the recipients of the letter, who are to pass on the instruction to the other brethren, are clearly Superiors.

⁹ ὁψὲ τοῦ καιροῦ 223A.

¹⁰ τὰ πάλαι ἐπηγγεμένα 229E.

genuineness of this treatise has been doubted by some, who have got into difficulties by assigning to it too early a date. Basil must, one would think, have been a priest at the time of writing (cf. 228A, "thus we baptize"), and, as the books *In Eunomium* were his first writings against heretics (see *In Eun.* 207c), this treatise seemingly refers to them. *In Eunomium* is dated 363–365, and the dates we have reached for the present series are not disturbed.

(iii) *Moralia*.—This begins at once without further preface. Basil gave up his original design of using the Old Testament and confined himself to the New. He wrote out the heading and added the number of the section of Scripture which dealt with it. At some later date the passages were written out in full. When Basil wrote the *Morals* he was clearly a priest; thus Rule lxx, dealing with the duties of the clergy, has 37 sub-divisions. Rule lxxii. 1, which lays down the regulation that listeners must test what their teachers say and reject what is contrary to Scripture, is appropriate to the years 362–365. It would be less fitting from the pen of the masterful archbishop of 370–379.

There is no evidence enabling us to fix the date of the Longer Rules with certainty. Holl (p. 168) says Basil never forgets he is a bishop living in the world, and in 344D he avoids saying that sanctity is impossible in the secular life. But he suggests that it is practically impossible. However, the passage proves nothing. A modern bishop, addressing an audience of monks, might well use the same language as Basil. A passage which suggests that Basil was a bishop is 331D ("Woe is me if I preach not the gospel"), read in the light of *Mor.* lxx. 1, where "those who are entrusted with the preaching of the gospel" is a periphrasis for bishops. But the quotation of a familiar passage from Scripture must not be pressed.

In favour of an earlier date, 363–365, are the following considerations:

(a) The Shorter Rules refer to the Longer in places (B. 74–F. 7, B. 103–F. 27, B. 220–F. 33); the latter must therefore have been in circulation and generally accessible by the time the former were given.

(b) The complete retirement and quiet mentioned in 327B suit a Pontic monastery better than the coenobium at Caesarea.

(c) *Ep.* xxii shows how Basil's mind was working when the monks asked for guidance, namely, along the lines of the *Morals* and the Rules. The *Morals*, helpful as they were devotionally, left much unsaid, and a demand for the other half of Basil's message must have arisen at once. A date soon after the *Morals* is therefore most probable.

The Longer Rules are "conferences" or discourses on the ascetic life. They read like *extempore* addresses, taken down by shorthand.¹ In some instances the actual words of the monks' spokesman are preserved (*cf.* 1, 2, 3, 7, 8, 24, 38, 43). The phraseology corresponds with that found in the questions of the Shorter Rules (see B. 74, 103). But most of the headings are later additions, as Garnier points out. The heading to F. 21 is not borne out by the contents (see note). In F. 8, for example, we see both the original question and the added title. Rufinus' version throws light on the textual history. A good deal of editing has taken place since his time. Thus in F. 22 the monks ask what is the proper clothing for the Christian (*i.e.* monk). Basil's answer treated the whole subject, including the girdle, as we see in Rufinus 11. But an editor has made a separate Rule for the girdle, F. 23, introduced by a heading "Concerning the Girdle."

The Shorter Rules were given during Basil's episcopate (see 413A, where he refers to his "gift of teaching" and "ministry of the word"). He is holding an all-night conference with the monks, or rather with the Superiors of coenobia. The frequent questions relating to the discipline of the women's side of double monasteries could only have been asked by Superiors. Probably a General Chapter of Superiors² was being held, such as Basil orders in F. 54. The questions and answers seem to have been taken down by shorthand and never edited; hence the inextricable confusion of the present order. The headings are all original, being the actual questions asked. Perhaps Basil died soon after and the notes were transcribed in response to urgent demands, without any attempt at editing. The general picture of monasticism is identical in Longer and Shorter Rules, except for a possible relaxation in B. 74, 173, of the strict regulations for common life laid down in the Longer Rules (see the notes *ad loca*).

¹ Basil employed Eustathius of Sebaste's shorthand writers on one occasion (*Ep.* ccxxiii). His *Hexaemeron* were delivered *extempore* (see end of *Hom.* viii), and edited after his death by Gregory of Nyssa (*Socr. H.E.* iv. 26).

² Perhaps "superiors" ("seniors") were included, see below, VIII(b).

III. VOCABULARY.

The Rules, according to Garnier,¹ are written in a Basilian style, but are not up to Basil's usual standard of excellence. The modern reader will judge the style favourably for its simplicity. I have not thought it worth while to study the style or vocabulary of these documents for its own sake, but the following tables have been compiled in order to throw light upon problems of authenticity. The doubtful treatises are compared with the clearly authentic *De Iudicio* and *De Fide*.

I.—Number of words not found in N.T.

	Pages	Non-N.T. Words	Approx. Number per Page
<i>Praevia Institutio Ascetica</i>	199A–202A	61	20
<i>De Renuntiatione</i> . . .	202B–211E	335	35
<i>De Ascetica Disciplina</i> . . .	211E–213D	40	25
<i>De Iudicio</i>	213D–223C	140	14
<i>De Fide</i>	223D–230A	90	14
<i>Sermo Asceticus</i> I.	318D–323D	171	34
<i>Sermo Asceticus</i> II.	323E–327A	97	30

II.—Number of non-N.T. words common to these treatises

	P.I.A.	De Ren.	De Asc. Disc.	De Iud.	De Fide	S.A. I.	S.A. II.
<i>P.I.A.</i>	—	0	1	3	0	3	2
<i>De Ren.</i>	0	—	3	7	8	11	5
<i>De Asc. Disc.</i>	1	3	—	3	2	3	4
<i>De Iud.</i>	3	7	3	—	11	8	9
<i>De Fide</i>	0	8	2	11	—	3	6
<i>S.A. I.</i>	3	11	3	8	3	—	25
<i>S.A. II.</i>	2	5	4	9	6	25	—

The evidence from these tables is not cogent, but it bears out the conclusions derived from other sources.

¹ Vol. II. xi. 6. Cf. Ceillier, *Histoire Générale*, vi. 178, for a similar verdict.

IV. BIBLICAL CITATIONS.

In the following tables formal quotations alone have been reckoned. Besides them there are a great many references where the author seems not to intend a formal quotation. To draw the line between formal and informal quotations is not always easy. Some of the quotations are too short to be of value in settling textual problems. The older editions of the Fathers are notoriously unsatisfactory as regards biblical quotations and the labour involved in this section may seem misplaced. However :

(i) the results are put in tabular form in order to economise space, and the section can be easily omitted by a reader who doubts its value.

(ii) So large a part of the *Ascetica* consists of quotations that an editor is not justified in neglecting this part of his task.

(iii) Many years may elapse before a modern critical edition appears.

(iv) One gets the impression that the Benedictine edition of Basil followed the available MSS with great care ; the textual notes show that as much care was bestowed on the biblical quotations as elsewhere. A critical edition of *De Spiritu Sancto* was published by C. F. H. Johnston (Oxford 1892). The variations from the Benedictine text are slight, approximately two per page, and but rarely is the sense affected. Out of 200 quotations from O. and N.T. all but five agree with the Benedictine text. One of these is given in Garnier's notes as a variant. The other four are N.T. readings which are not found in Tischendorf's or von Soden's apparatus. If an editor of the text of the *Ascetica* reached similar conclusions to Mr. Johnston's in editing *De Spiritu Sancto*, the margin of error in the following tables would be about 2 per cent.

A. OLD TESTAMENT.

(i) *O.T. Citations in the Ascetica arranged by Books.*

Book	Number agreeing verbatim with smaller Cambridge LXX	Diverging therefrom	Total
Genesis . .	5	3	8
Exodus . .	0	2	2
Leviticus . .	1	3	4
Numbers . .	0	4	4
Deuteronomy	1	4	5
Judges . .	1	0	1
I Samuel . .	2	4	6
II Samuel . .	0	1	1
II Kings . .	0	1	1
Job . .	2	3	5
Psalms . .	79	38	117
Proverbs . .	12	16	28
Ecclesiastes . .	2	5	7
Canticles . .	0	1	1
Isaiah . .	7	8	15
Jeremiah . .	1	11	12
Lamentations	1	0	1
Ezekiel . .	1	3	4
Amos . .	0	1	1
Micah . .	1	0	1
Joel . .	1	0	1
Malachi . .	1	0	1
Ecclesiasticus	1	0	1
Totals	119	108	227

(ii) The quotations are divided among the different books thus :

<i>Praevia Institutio Ascetica</i>	2
<i>De Renuntiatione</i>	3
<i>De Ascetica Disciplina</i>	4
<i>De Iudicio</i>	17
<i>De Fide</i>	4
<i>Moralia</i>	0
<i>Sermo Asceticus</i> I.	3
<i>Sermo Asceticus</i> II.	0
<i>Regulae Fusius Tractatae</i>	66
<i>Regulae Brevius Tractatae</i>	128
Total	227

(iii) Cases where the smaller Cambridge LXX prints the A text and Basil's reading is B text 0

Where Cambridge LXX prints B and Basil's reading is A . . . 32.

(iv) Readings which are not given in Swete's apparatus (nor in Brooke-Maclean's larger edition where available).

A. Where looseness of citation, common in the Fathers, is sufficient explanation.

Biblical Reference	Reference in Basil	Swete's Text	Basil's Text (in Garnier's text or notes)
Gen. iv. 7	328C	οὐκ ἐὰν ὀρθῶς προσ- ενέγκῃς, ὀρθῶς δὲ μὴ διέλῃς ;	Omits οὐκ, adds μὲν after ὀρθῶς, makes sentence positive
Gen. xxviii. 20	365C	ἐὰν . . . (Κύριος) δῶ μοι ἄρτον φαγεῖν καὶ ἱμάτιον περιβά- λεσθαι	δῶς in place of δῶ, making it a direct address to God
Ex. xxxiii. 11	358D	ὥς εἴ τις λαλήσει πρὸς τὸν ἑαυτοῦ φίλον	—τῷ ἑαυτοῦ φίλῳ
Num. xii. 1	217E	ὅτι γυναῖκα Αἰθιο- πισσαν ἔλαβεν	γυναῖκα γὰρ Αἰθιο- πισσαν ἔλαβεν ἑαυτῷ
Num. xx. 10	218A	μὴ ἐκ ταύτης τῆς πέτρας ἐξάξομεν ὕμιν ὕδωρ	slight change of order
Deut. iv. 2	414D	οὐ προσθήσεσθε πρὸς τὸ ῥῆμα ὃ ἐγὼ ἐντέλλομαι ὑμῖν, καὶ οὐκ ἀφελεῖτε ἀπ' αὐτοῦ· φυλάσσεσθε τάς ἐντολάς Κυρίου τοῦ θεοῦ ὑμῶν, ὅσα ἐγὼ ἐντέλλομαι ὑμῖν σήμερον	καὶ φυλάξῃ τὸ ῥῆμα ὃ (v.l. + ἐγὼ) ἐντέλ- λομαι σοι σήμερον· οὐ προσθήσεις ἐπ' αὐτῷ, καὶ οὐκ ἀφελεῖς ἀπ' αὐτοῦ. Basil shortens, transposes, and puts into singular
1 Sam. ii. 24b	219A	μὴ τέκνα . . . μὴ . . . οὐκ ἀγαθαὶ αἱ ἀκοαὶ ἂς ἐγὼ ἀκούω	περὶ ὑμῶν added after ἀκούω
1 Sam. ii. 24a	431A	μὴ τέκνα ὅτι οὐκ ἀγαθὴ ἡ ἀκοή ἦν ἐγὼ ἀκούω	περὶ ὑμῶν added after ἀκούω
Job viii. 21	360B	ἀληθινῶν δὲ στόμα ἐμπλήσει γέλωτος	ἀληθινὸν—
Job xii. 11	514A	νοῦς μὲν γὰρ ῥήματα διακρίνει, λάρυγξ δὲ σῖτα γεύεται	λάρυγξ μὲν γὰρ σῖτα γεύεται, νοῦς δὲ ῥήματα διακρίνει. clauses transposed

Biblical Reference	Reference in Basil	Swete's Text	Basil's Text
Ps. i. 2	524C	ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός	slight change of order
Ps. lviii. 5 [lvii. 6]	430A	ἦτις οὐκ εἰσακούσεται φωνὴν ἐπαδόντων	φωνῆς, according to general LXX usage
Prov. iii. 7	502D	φοβοῦ τὸν θεόν	φοβοῦ τὸν Κύριον
Prov. xiii. 8	446E	λύτρον ἀνδρὸς ψυχῆς ὁ ἴδιος πλοῦτος	slight change of order
Prov. xiii. 13	415E	ὃς καταφρονεῖ πράγ- ματος καταφρονή- σεται ὑπ' αὐτοῦ	ὁ καταφρονῶν πράγ- ματος——
Prov. xiii. 24	416A	ὃς φείδεται τῆς βακ- τηρίας μισεῖ τὸν υἱὸν αὐτοῦ	slight change of order
Prov. xxx. 9 [xxiv. 32]	365C	ἢ πενηθεὶς κλέψῃ καὶ ὁμόσω τὸ ὄνομα τοῦ θεοῦ	ἢ πενόμενος . . . τοῦ θεοῦ μου
Ecc. iv. 10	346A	καὶ οὐαὶ αὐτῷ τῷ ἐνί ὅταν πέσῃ καὶ μὴ ἢ δεύτερος ἐγείρῃαι αὐτόν	οὐαὶ δὲ τῷ ἐνί, ὅτι ἐὰν πέσῃ, οὐκ ἔστιν ὁ ἐγείρων αὐτόν
„	489A	καὶ οὐαὶ αὐτῷ τῷ ἐνί ὅταν πέσῃ καὶ μὴ ἢ δεύτερος ἐγείρῃαι αὐτόν	οὐαὶ δὲ τῷ ἐνί, ὅτι ἐὰν πέσῃ, οὐκ ἔστιν ὁ ἐγείρων
Cant. ii. 5	337B	τετρωμένη ἀγάπης ἐγώ	adds εἰμί
Isa. xlv. 7	511E	ἐγώ . . . ὁ ποιῶν εἰρήνην	ἐγὼ γάρ εἰμι ὁ——
Isa. lxi. 6	506B	ὕμεῖς δὲ ἱερεῖς Κυρίου κληθήσεσθε, λει- τουργοὶ θεοῦ	adds πάντες
Jer. ii. 21	442B	ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον	ἐγὼ ἐφύτευσα ἄμπε- λον——
Jer. ix. 24	488A	ἐν τούτῳ καυχάσθω ὁ καυχώμενος, τῷ συνίειν . . .	——ἐν τῷ συνίειν
Jer. xxiii. 24	343B	μὴ οὐχὶ τὸν οὐρανὸν καὶ τὴν γῆν πληρῶ, λέγει Κύριος;	omits μὴ
Ezek. xxxiii. 11	516C	οὐ βούλομαι τὸν θάνα- τον τοῦ ἀσεβοῦς, ὥς ἀποστρέψαι τὸν ἀσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτόν	οὐ θέλω τὸν θάνατον τοῦ ἁμαρτωλοῦ, ὥς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν

B. *Where the reason for the divergence can be surmised with more or less probability.*

Biblical Reference	Reference in Basil	Swete's Text	Basil's Text
Ex. xxxiii. 12	218A	οἶδά σε παρὰ πάντας, καὶ χάριν ἔχεις παρ' ἐμοί	—καὶ εὐρηκας χάριν ἐνώπιόν μου. In- fluenced by fol- lowing verse: εἰ οὖν εὐρηκα χάριν ἐναντίον [AF: ἐνώ- πιόν] σου
Deut. xxxiii. 11	202A	εὐλόγησον, Κύριε, τὴν ἰσχὺν αὐτοῦ καὶ τὰ ἔργα τῶν χειρῶν αὐτοῦ δέξαι· κάτ- αξον ὁσφὺν ἐχθρῶν ἐπ' ἀνεστηκότων αὐτῷ	εὐλόγει (v.l. εὐλόγη- σον), Κύριε, τὰ ἔργα αὐτῶν, κατάξον ὁσφρὺν (v.l. ὁσφὺν) ἀνθεστηκότων αὐ- τοῖς. B. refers to a class of people and puts plural for sing- ular. He shortens, and possibly intro- duces ἀνθεστηκότων in reminiscence of Deut. xxviii. 7, τοὺς ἐχθρούς σου τοὺς ἀνθεστηκότας
1 Sam. ii. 25	219A	ἐὰν ἀμαρτάνων ἀμάρτη ἄνθρωπος εἰς ἄνδρα, καὶ προσεύξονται ὑπὲρ αὐτοῦ πρὸς Κύριον· καὶ ἐὰν τῷ Κυρίῳ ἀμάρτη, τίς προσ- εύξεται ὑπὲρ αὐτοῦ;	ἐὰν γὰρ ἀμαρτάνων ἀμάρτη ἄνθρωπος εἰς ἄνθρωπον (v.l. καὶ) προσεύξονται περὶ αὐτοῦ πρὸς Κύριον. ἐὰν δὲ εἰς θεὸν ἀμάρτη, τίς προσεύξεται περὶ αὐτοῦ; B. substitutes ἄν- θρωπος, more suit- able in this context, for ἄνθρωπος. The other variations are less important
2 Kings i. 8	368D	ἄνθρωπος δαυὶς καὶ ζωνὴν δερματίνην περιε- ζωσμένος τὴν ὁσφὺν αὐτοῦ	ἄνθρωπος δαυὶς καὶ ζωνὴν δερματίνην περὶ τὴν ὁσφὺν αὐτοῦ. In- fluenced by Mt. iii. 4, just quoted

Biblical reference	Reference in Basil	Swete's Text	Basil's Text
Ps. i. 2b	413C	ἐν τῷ νόμῳ αὐτοῦ μελετήσει ἡμέρας καὶ νυκτός	ἐν νόμῳ Κυρίου—— Κύριος is taken from i. 2a.
Ps. xix. 11 [xviii. 12]	213C	ἐν τῷ φυλάσσειν αὐτὰ ἀνταπόδοσις πολλή	τοῖς φυλάσσουσι τὰς ἐντολάς αὐτοῦ ἀνταπόδοσις πολλή. Construction changed to suit sentence which follows
Prov. xvii. 5	209D	ὁ καταγελῶν πτωχοῦ παροξύνει τὸν ποιήσαντα αὐτόν	ὁ ἀτιμάζων πένητα—. Influenced by Prov. xiv. 21 ὁ ἀτιμάζων πένητας ἀμαρτάνει
Isa. xxvi. 20	513A	εἴσελθε εἰς τὰ ταμιεῖά σου	——τὸ ταμιεῖόν σου. Influenced by Mt. vi. 6
Ezek. iii. 18	503D	τὸ αἷμα αὐτοῦ ἐκ χειρός σου ἐκζητήσω	τὸ αἷμα τοῦ ἀμαρτηκότος ἐκ τῶν χειρῶν τοῦ σκοποῦ ἐκζητηθήσεται (v.l. ἐκζητήσω). Rewritten for homiletic purposes
C. Where a different reading may be suspected.			
Prov. xvii. 11	427D	ὁ δὲ Κύριος ἄγγελον ἀνελετήμονα ἐκπέμψει αὐτῷ	... ἐπιπέμπει ...
Prov. xx. 13 (16)	424A	μὴ ἀγάπα καταλαλεῖν ἵνα μὴ ἐξαρθῇς	μὴ ἡδέως ἄκουε καταλαλοῦντος. The phrase ἡδέως ἀκούειν occurs in the Greek Bible in Mk. vi. 20, xii. 37 only
Prov. xxvi. 11	416D	ὥσπερ κύων ... ἄφρων τῇ ἐαυτοῦ κακίᾳ ἀναστρέψας	... ἄνθρωπος τῇ ἰδίᾳ κακίᾳ. Some MSS. as Swete
Jer. xlviii. 10	210C 351C 369E 465E 471E	ἐπικατάρματος ὁ ποιῶν τὰ ἔργα Κυρίου ἀμελῶς	... πᾶς ὁ ποιῶν ...

The prominence of Proverbs, which is cited more often than any other book except Psalms, is illustrated by Gregory of Nyssa's *Life of St. Macrina*, 962D. Basil's sister was brought up largely on "such parts of inspired Scripture as you would think were incomprehensible to young children . . . in particular the Wisdom of Solomon [*i.e.* the Solomonic literature], and those parts of it especially which have an ethical bearing." It is tempting to derive the misquotations in C above from nursery misquotations.

All divergences from Swete's text of the LXX are indicated in the notes. It has not been thought necessary to make an index of O.T. quotations.

• B. NEW TESTAMENT.

N.T. quotations have been classified on the following plan. The Benedictine text was collated with Professor Souter's Greek Testament, *i.e.* the text underlying the Revised Version. The majority of the quotations agreed *verbatim*.¹ The references only are given in the notes in these cases. The remainder were divided into four classes :

(i) Readings put by von Soden in his first or second class of important variations, which do not belong to his K family.² These are recorded in the notes without distinguishing mark. They belong to von Soden's H or I family, but I have not thought it necessary to add this information.

(ii) Readings given by von Soden in his first or second class and styled K readings. These are recorded in the notes as K where they are "characteristic" K readings. Where they are not "characteristic" but are none the less found in representative K witnesses, they are marked K.

(iii) Readings recorded by von Soden in his third class of unimportant variations. They are designated by * in the notes.

(iv) Readings not recorded in von Soden's apparatus. Marked ** in the notes.

An apology is due to the English reader for troubling him with a nomenclature very little known in England and not adopted in Germany. But no other system provided the rough and ready

¹ Where Souter's reading is given in the notes of the Benedictine edition as a *varia lectio*, it is treated for this purpose as if it occurred in the text.

Occasionally a quotation differs from Souter merely in a variation of the introductory word or words, to suit the context. Such differences have been tacitly ignored.

² Practically the Koine or "Syrian" text, to which quotations in a Cappadocian Father would be expected to conform.

classification needed. The investigation was conducted with the strictly limited purpose of providing a criterion with which to test the authenticity of the suspected treatises.

The results are given below in tabular form. The numbers refer to whole verses or parts of verses. A verse containing one K reading but otherwise *verbatim* as Souter is classed as K. If, for example, a verse contains a K reading, a non-K reading not in Souter's text but recorded by von Soden in his second class, and a von Soden third class reading (classes i, ii, iii above), it appears three times in these tables. If two K readings occur in one verse, which is otherwise *verbatim*, that verse is given once only under K. These explanations will show why the number of quotations given here is greater than in the index, where no attempt is made to classify quotations.

Only what appear to be formal quotations are reckoned here. Informal quotations are marked in the notes by ¶ or the references are introduced by *cf.* or "see." Quotations of less than five words are excluded from the calculation. They are designated by † in the notes.

	Verbatim with Souter	K and K	von Soden's H and I readings in 1st and 2nd Class ¹	von Soden's 3rd Class	Not in von Soden	Totals
<i>Praevia Inst. Asc.</i>	4	—	1	1	2	8
<i>De Ren.</i> . . .	1	3	1	—	11	16
<i>De Asc. Disc.</i> . .	1	—	—	—	—	1
<i>De Iudicio</i> . . .	23	9	4	—	3	39
<i>De Fide</i> . . .	18	3	3	0	4	28
<i>Moralia</i> . . .	830	326	127	86	97	1466
<i>Sermo Asc. I</i> . .	—	—	—	—	—	0
<i>Sermo Asc. II</i> . .	2	—	—	—	—	2
<i>Reg. Fus. Tract.</i> .	129	30	27	14	27	227
<i>Reg. Brev. Tract.</i>	364	76	43	36	42	561
	1372	447	206	137	186	2348

No attempt has been made to show the affinities of Basil's biblical text with that used by other Fathers or with any special MS., the purpose of the investigation having been merely to throw light on problems of authenticity. Of the five doubtful

¹ Occasionally in von Soden's *text* where it differs from Souter's.

tracts—the evidence is too scanty to affect *Praevia Institutio Ascetica*; the method of quotation in *De Renuntiatione* is clearly un-Basilian; the practical absence of formal quotations from *De Asc. Disc.* and the *Sermones Ascetici* tells against their authenticity.

We note further that the percentage of verses which agree exactly with Souter is as follows: *De Iudicio* 59, *De Fide* 64, *Moralia* 56, *Reg. Fus. Tract.* 56, *Reg. Brev. Tract.* 64. Also that the percentage of verses with K readings works out thus: *Moralia* 22, *Reg. Fus. Tract.* 13, *Reg. Brev. Tract.* 13.¹

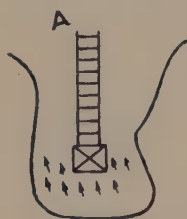
¹ Had Westcott-Hort been taken as the standard, the proportion of K readings would have been higher.

V. RUFINUS' LATIN VERSION.

In 397 Rufinus returned from the East to Italy. Urseius, abbot of Pinetum near Ravenna, asked for information about Eastern monasteries. In response Rufinus translated Basil's Rules. His version will be found in Migne *P.L.* ciii. 485-554. He refers in *Hist. Eccl.* ii. 9 to this translation. Here is the letter prefixed to the version.

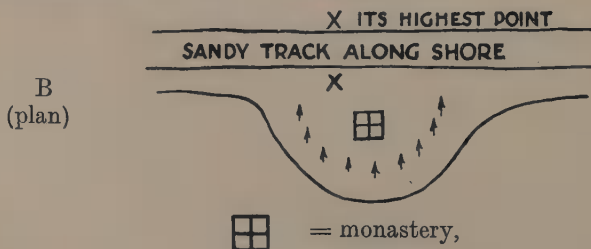
"Very glad was I to enter your monastery, dear brother Urseius, when I arrived from Eastern parts and desired once more the accustomed companionship of the brethren. It was situated upon the narrow ridge of a sandy causeway, and was lapped on both sides by the waves of the shifting sea. The place hidden below was indicated from a distance only by a few pine trees, by which it is known to the world by the fair name of Pinetum."¹

¹ This is a puzzling passage. The first part is fairly clear: "quod superpositum angusto arenosi tramitis dorso hinc atque hinc passui et incerti maris unda circumluit." The boundaries of the sea are constantly shifting on this coast. The monastery is on the highest part of a



sandy causeway which runs out along a projecting piece of land, as in plan A. But in this case, *dorsum* being the highest point, we expect the pine trees to be on lower ground, between the ridge and the sea. The explanation perhaps is that the monastery was a low, one-storied building, the roof of which was lower than the tops of the pine trees, although they grew on the ground which sloped down from the ridge.

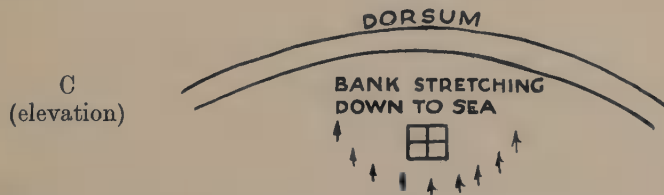
Professor J. H. Baxter, who has kindly helped me in this note, writes as follows: "The only reconciliation of the two (*superpositum* and the "place hidden below") would be through reading *subterpositum* (not in LS. but known in later Latin and likely to be changed by scribes through ignorance). The plan would then be—



"We were specially delighted because you did not, as the custom of some is, ask anxiously about the places or wealth of the East, but you demanded to know what was the practice of the servants of God there, what were their virtues, and what rules were observed in the monasteries. In reply to your request, anxious not to give an exposition unworthy I do not say of myself but of the dignity of the subject, I produced the Monastic Rules of Saint Basil, bishop of Cappadocia, a man of great fame for his faith and works and every kind of sanctity. These Rules he gave in reply to the questions of the monks as a sort of sacred case-law. Admiring his definitions and decrees, you eagerly asked me to translate this work into Latin, promising me that through all the monasteries of the West, if these holy and spiritual rules of a holy and spiritual man became known, the total progress of the servants of God which would come from the observance of such precepts would bring me some grace or reward as a result of their merits or prayers. I gave my services, then, to the best of my ability. . . . Let it be your duty to provide other monasteries also with copies that all monasteries may live after the pattern of Cappadocia and with the same, not diverse, rules and observances."

The Rules in Rufinus' version are a conflation of the 55 Longer and 313 Shorter Rules to make one book of 203 Rules. Of the Longer Rules Rufinus uses 1-24 (omitting 11-13, 18 and 20); he then proceeds to the Shorter Rules, 121 of which he omits entirely, including 69 out of the last 100. Throughout he paraphrases and abbreviates freely. He found the Longer Rules in the same order as that of our modern editions. Apparently the Shorter Rules also were in the same order, and Rufinus made a half-hearted effort to arrange them better.¹

set in against the highest part of the track, surrounded by trees and sea



= monastery on sloping shore, surrounded by pine trees

which nearly hide it."

¹ See Clarke, pp. 162-167, for the evidence.

Rufinus' version is important as the channel through which St. Basil's Rules reached St. Benedict. Some of the special features of the Rules, for example double monasteries and confession to laymen, are also features of Celtic monasticism. If the Basilian Rules really became known "throughout the monasteries of the West" during the fourth century, no further explanation of these features need be sought. But the investigation of this problem is outside the scope of the present book.

VI. THE BENEDICTINE RULE.

The subsequent history of Basil's Rules lies outside the scope of this book.¹ But an exception must be made for the Rule of St. Benedict, which is based partly on St. Basil's Rules, known in the West through Rufinus' version. Benedict recommends the study of the Bible, the writings of the holy Catholic Fathers, the Conferences and Institutes (of Cassian), and "the Rule of our holy father Basil."² Basil is the only Father expressly named, and to him Benedict owed the ground plan of his Rule.³ Both Rules inculcate unconditional obedience to the Superior, active work, the practice of silence and humility. Regulations for the reception of newcomers are virtually the same in both. Both allow boys within the monastery and forbid the holding of property by individuals; in both great disciplinary powers are given to the abbot.

The following parallels are taken from Dom Butler :

*Basil**Benedict*

1. 353c (F. 10 = R. 6).

lviii. 16

Laborious tasks to be given to novices, *et quae videantur opprobrio haberi a secularibus*

Inquiry whether the novice is ready *ad obprobria*

2. 355D (F. 15 = R. 7)

lix. 22

Children brought by parents to be received *sub testimonio plurimorum*

Those who offer their children to do so *coram testibus*

3. 362E (F. 19 = R. 9)

xl. 17

Ut non usque ad satietatem persistamus in edendo

Ut non usque ad satietatem bibamus

4. 363C (F. 19 = R. 9)

lv. 13

Sed si quid est [cibi] quod in unaquaque provincia facilius et uilius comparatur

Sed quales inueniri possunt in provincia qua degunt, aut quod uilius comparari possit

¹ See chapters viii and ix of my earlier book, where their influence in East and West is discussed.

² Ch. lxxiii. Dom Butler's edition (Freiburg 1912) has been used.

³ Cf. Butler, *Benedictine Monachism*, p. 16.

*Basil*5. 415^A (B. 1 = R. 12)

Quod utique qui implere uult, sine dubio proprias sibi amputat uoluntates, secundum imitationem ipsius Domini dicentis : Descendi de caelo, etc. (Jn. vi. 38)

6. 446^A (B. 85 = R. 29)

(Title) Si debet habere aliquid proprium qui inter fratres est ?

7. 450^E (B. 100 = R. 98)

Tamquam inquietus et indisciplinatus confundatur

8. 452^C (B. 105 = R. 192)

Et Salomon : Otiositas inimica est animae (not in Greek text, nor in Bible)

9. 452^C (B. 105 = R. 192)

Sociari corpori congregationis

10. 482^E (B. 201 = R. 108)

Si quis iudicem suum uidens vel principem, et loquens cum eo, non sibi credit licitum esse uagari oculis . . . quanto magis qui accedit ad Dominum nusquam debet mouere oculum cordis

11. 456^C (B. 119 = R. 69)

If there is a reason why he should not do the work, exponat hanc ipsam causam huic qui praeest, et relinquat eius iudicio

12. 464^A (B. 143, cf. 144 = R. 103, cf. 104)

[Ferramentis vel utensilibus] sicut uasis Dei, uel his quae iam Deo consecrata sunt, uti debent

Benedict

vii. 91

Secundus humilitatis gradus est, si propriam quis non amans uoluntatem desideria sua non delectetur implere ; sed uocem illam Domini factis imitetur dicentis : Non ueni etc. (Jn. vi. 38)

xxxiii

Si quid debeant monachi proprium habere ?

ii. 68

Indisciplinatos et inquietos debet durius arguere

xlvi. 1

Otiositas inimica est animae

lxi. 17

Sociari corpori monasterii

xx. 1

Si cum hominibus potentibus uolumus aliqua suggerere, non praesumimus nisi cum humilitate et reuerentia ; quanto magis Domino Deo uniuersorum cum omni humilitate et puritatis deuotione supplicandum est

lxviii. 4

If the work exceeds his strength, impossibilitatis suae causas ei qui sibi praeest patienter et opportune suggerat, non superbiendo aut resistendo vel contradicendo

xxx. 19

Omnia uasa monasterii cunctamque substantiam ac si altaris uasa sacrata conspiciat

Basil

Benedict

13. 464D (B. 146 = R. 106)

Qui seipsum et membra tradidit in alterius potestatem propter mandatum Dei

14. 465A (B. 147 = R. 107)

If the monk is unable to be present *corporaliter . . . ad orationis locum, in quocunque loco inuentus fuerit, quod deuotionis est impleat*

15. 468D (B. 160 = R. 36)

Quali affectu debemus infirmis fratribus ministrare? Sicut ipsi Domino offerentes obsequium, qui dixit (Mt. xxv. 40)

16. 477D (B. 184 = R. 15)

(Is qui praeest) timens ne praeter uoluntatem Dei, vel praeter quod in sacris scripturis euidenter praecipitur, uel dicat aliquid uel imperet

17. 455D (B. 116 = R. 65)

[Modum obedientiae] Apostolus ostendit, proponens nobis obedientiam Domini (Phil. ii 8)

18. 461B (B. 135 = R. 94)

Hi qui praesunt obseruabant regulam illam quae dicit: (Acts iv. 35)

19. 481D (B. 198 = R. 62)

Humilitas est haec, ut omnes homines aestimemus superiores nobis

lviii. 61

Quippe qui ex illo die nec proprii corporis potestatem se habiturum scit

l. 4

Brethren who are engaged in work and cannot come *ad oratorium . . . agant ibidem opus Dei ubi operantur*

xxxvi. 1

Infirmorum cura ante omnia et super omnia adhibenda est, ut sicut reuera Christo, ita eis seruiatur, quia ipse dixit . . . (Mt. xxv. 40)

ii. 8

Ideoque abbas nihil extra praeceptum Domini quod sit debet aut docere aut constituere uel iubere (cf. also B. 98)

vii. 101

Tertius humilitatis gradus est, ut quis pro Dei amore omni oboedientia se subdat maiori, imitans Dominum de quo dicit apostolus: (Phil. ii. 8)

lv. 42

A quo tamen abbate semper consideratur illa sententia Actuum Apostolorum quia: (Acts iv. 35)

vii. 156

Septimus humilitatis gradus est, si omnibus se inferiorem et uiliorem . . . pronuntiet

A number of parallels are given below between the Benedictine Rule and parts of St. Basil's Rules not translated by Rufinus. The Latin is that of the *uetus interpres* printed by Garnier. Cassian (*Inst.* iv. 17) refers to B. 180, which deals with reading aloud at meals. This Rule is not in Rufinus, but Cassian expressly says it is a Cappadocian custom. So here we have an example of the

Basilian Rules being known to a Latin writer otherwise than through Rufinus. The reader must judge for himself whether the parallels mean more than that both writers used the common stock of monastic custom and precept.

Basil

1. 342D (F. 5)

Quibus illud nos docet, semper in opere quod faciendum constituerimus, praecipientis uoluntatem tamquam scopum nobis proponere debere, ad eumque studium nostrum dirigere, uti etiam alio loco dicit: (Jn. vi. 38)

(F. 5 = R. 2, but R. omits the quotation)

2. 362D (F. 19)

Acts iv. 35 quoted in a context about special food for weak (F. 19 = R. 9, but R. omits quotation)

3. 372c (F. 28)

1 Tim. v. 20 quoted in a context about the authority of the superior

4. 373A (F. 29)

deals with the man who works with murmuring

5. 384B (F. 37)

quotes Ps. cxix. 62 for the midnight office: *Media nocte surgebam ad confitendum tibi*

6. 385D (F. 39)

Quare malimus detrahi aliquid de pretio, quam modici lucri gratia extra terminos abire (no parallel given by Butler)

7. 394A (F. 47)

A recalcitrant brother is in the last resort to be expelled, on the authority of 1 Cor. v. 13 (no parallel given by Butler)

Benedict

v. 24

Ut non suo arbitrio uiuentes, uel desiderijs suis et uoluptatibus oboedientes, sed ambulantes alieno iudicio et imperio, in coenobijs degentes, abbatem sibi praeesse desiderant. Sine dubio hi tales illam Domini imitantur sententiam qua dicit: (Jn. vi. 38)

xxxiv. 1

Acts iv. 35 quoted. Context mentions special food for weak

lxx. 5

1 Tim. v. 20 quoted in a context about the authority of the abbot (no parallel given by Butler)

v. 41 f.

He who obeys with murmuring is not accepted by God

xvi. 7

also quotes this verse for *nocturnis uigiliis*. (Butler gives no parallel)

lvii. 15

In ipsis autem precijs non subripiat avaritiae malum, sed semper aliquantulum uilius detur quam ab alijs saecularibus dari potest

xxviii. 19

The abbot, like a doctor, uses all remedies, and finally resorts to an operation, on the authority of 1 Cor. v. 13

*Basil*8. 394_B (F. 48)

The superior to consult the seniors *obsequutus hortamento illius qui dixit: Omnia fac cum consilio* (Prov. xxv. 72 or xxxi. 4 or Eccles. xxxii. 24)

9. 451_D (B. 102)

Since the Lord said . . . *Non est opus valentibus medicus, sed male habentibus* (Mt. ix. 12) every means must be used to heal the brother who is spiritually sick.

Benedict

iii. 26

Si qua uero minora agenda sunt in monasterii utilitatibus, seniorum tantum utatur consilio, sicut scriptum est: Omnia fac cum consilio (no parallel given by Butler)

xxvii. 1

Omni sollicitudine curam gerat abbas circa delinquentes fratres: quia non est opus sanis medicus, sed male habentibus (no parallel in Butler).

On the whole it seems probable that Benedict's knowledge of Basil's Rules was not confined to the part translated by Rufinus. Rufinus brought the Greek MS with him (see p. 28). St. Ambrose introduced St. Basil's works to Italy. And there may well have been Latin versions of the parts omitted by Rufinus which St. Benedict could consult.

According to Dom Butler the characteristic expression of St. Benedict for the Divine Office—*Opus Dei*—was also used in this sense at Lerins and in the Rules of Caesarius; "but in other literature of early monasticism it has a wider meaning and signifies the works of the spiritual and ascetical life" (*Benedictine Monachism*, p. 30). In the light of this, I have been reluctant to claim τὸ ἔργον τοῦ θεοῦ in B. 167 (= R. 85 *Opus Dei*) as meaning the Divine Office. Otherwise the texts selected would have seemed to point to service in the sanctuary and praise.

VII. SPURIOUS WRITINGS.

Three documents follow the Shorter Rules in Garnier. They are of little or no importance for our purpose, and are not regarded by any modern writers as being the work of St. Basil. They have, however, considerable affinities with his genuine writings, and are clearly the product of monasteries living after the Basilian Rules.

(i) *Poenae* (ἐπιτίμια). These, 60 in number, prescribe definite penalties for offences which in the Rules are left to the discretion of the Superior. Thus in B. 44 a monk is liable to ἀφορισμός and ἀστία. In the *Poenae* the time of the ἀφορισμός is in several cases fixed at one week. A number of technical terms not found in the genuine St. Basil strike the reader's attention—archimandrite, hesychast, archihebdomarius, ostiarius, maphorion etc. Forms like ὁ ὄρδινος (Latin *ordo*) occur. No. 40 runs as follows: "If anyone knows of a brother wishing to depart from the monastery secretly, and fails to tell the archimandrite, or the Superiors (τοῖς προεστώσιν, *v.l.* τοῖς ἡσυχασταῖς), let him be separated (from the brethren)." The *Superiors* of a monastery seem to be a relic of the original Basilian organisation, which puzzled the scribe (see p. 40).

(ii) *Poenae in Canonicas*.—The faults in these 19 penalties for nuns are nearly all those of speech. For example, a nun who speaks to women from the world after Church services is to be "separated" for two weeks.

(iii) *Constitutiones Asceticae* (ἀσκητικαὶ διατάξεις). These exhortations are addressed to monks living as coenobites or solitaries. The alternative is enough to show that St. Basil is not the writer. In respect of vocabulary and subject-matter they differ from the Rules. The Superior, ὁ προεστώς in the Rules, is styled Hegoumenos in the Constitutions. Garnier's arguments in this respect are convincing, but his effort to show that Eustathius of Sebaste composed them fails. Eustathius preceded Basil, who owed much to him: the Constitutions belong to a later stage of monasticism.¹

¹ See Clarke, pp. 78, 79, 159–162.

VIII. SPECIAL PROBLEMS.

Under this head I propose to discuss certain problems which were not adequately treated in my former book.¹

(a) *Double Monasteries.*

The scanty evidence in the Rules respecting women ascetics can best be understood in the light of (a) the arrangements found in the Pachomian coenobia; (b) Basil's personal experiences; (c) the principles adopted elsewhere in dealing with double monasteries. Some kind of association between men and women was inevitable at first, for women ascetics could not stand alone. In later times nunneries were generally under the special protection of kings or bishops, but to begin with they were naturally associated with monasteries of men. For the actual form which the association took in Cappadocia and Pontus, Basil seems to have been responsible.

(a) When Pachomius settled at Tabennisi, his sister Mary began to gather disciples on the opposite bank of the Nile. They were soon formed into a nunnery, which was controlled by the Superior of the monks.² This double monastery, together with much else in Pachomius' system, was imitated by Basil when he came to organise coenobia in his own provinces.

(b) Like Pachomius and Mary on opposite banks of the Nile, Basil and his sister Macrina practised asceticism on the opposite banks of the Iris. Basil lived with Gregory of Nazianzus and others in his famous "retreat," Macrina with her mother, Emmelia, on the family estate at Annesi. The ladies for a time lived a strict life with Peter the youngest child and the maid-servants, enjoying periodical visits from Basil. Afterwards they received disciples and were organised as a sisterhood with Macrina as Superior. The close association of men and women in asceti-

¹ See Clarke, pp. 79-106, where the main features of the Rules are summarised.

² Clarke, pp. 36-40. See *Hist. Laus.* xxxiii.

cism is presupposed rather than inculcated by Basil. His own early experience provided a model for subsequent arrangements. The safeguards mentioned in the Rules may perhaps be regarded as a substitute for the river Iris.¹

(c) The conditions which led to the founding of double monasteries among the Anglo-Saxons seem to have resembled those which obtained in Cappadocia. Dr. Hamilton Thompson has discussed the subject in a convincing essay.² Men in an Anglo-Saxon double monastery were strictly subordinate to women. They were attached to what was essentially a sisterhood in order to administer sacraments as priests, or to do hard manual work as labourers. "It is difficult to regard these religious houses in general as anything but communities of brethren to do such work or perform such services as the nuns could not do or perform for themselves."³

Turning to the Rules, we find evidence for Dr. Hamilton Thompson's contention. In F. 33 the brethren are not allowed to meet the sisters except for the purpose of taking counsel concerning their bodily needs or the care of their souls. Not every time or place is suitable for a meeting, nor can anyone who likes go to meet the sisters. Two, or at most three, seniors are to consult with the same number of senior sisters.⁴ Others, advanced in years and carefully tested, are to serve the bodily needs of the nuns. Further information about spiritual intercourse is given by B. 108-111. The mother-superior is responsible for discipline under the general superintendence of the father-superior. He must not give spiritual counsel to a sister unless she is present. When a senior hears a sister's confession, a senior sister must be there. He suggests the mode of repentance and correction, she (it is inferred) is responsible for carrying out his recommendations. The senior sister is rightly indignant if orders are given to the sisters against her wish. In B. 281 an abbot (apparently) asks what is to be done with a sister who will not sing. The perplexed mother-superior had doubtless consulted him about this problem. In B. 153 a similar question is asked about the sister in charge of the wool. She occupies a position parallel to that of the master of the workshops, weaving for women taking the place of the many trades for men mentioned in F. 38. The answer speaks of the workers (ταῖς ἐργαζομέναις), and we are led to imagine

¹ See my English translation of the *Vita S. Macrinae* (S.P.C.K. 1916), and for the original Gregory of Nyssa (*P.G.* xlv. 965-972).

² See *The Ministry of Women* (S.P.C.K. 1919).

³ *Op. cit.* p. 148.

⁴ πρεσβύτεροι . . . πρεσβυτέραις. See below, p. 40, for the meaning of this word.

the women making clothes for the men as well as themselves.¹ B. 154 completes the parallel with Anglo-Saxon conditions. The sisters are more numerous than the men, who, as they serve the women, are obliged to be alone. The situation is fraught with danger, for the ideal of common life is impaired. However, Basil teaches, the spiritual unity of the monks is not affected.

(b) *The Officers of the Coenobium.*

The organisation of the original Basilian monastery presents many interesting features, which cannot be understood without careful study.

1. *Priests* were the exception in all monasteries. Antony must have gone without Communion for very long periods, and the original lay direction of the movement persisted. Cassian implies that ordination was the exception, the thought of it being a temptation to be resisted.² The presence of priests in Basil's coenobia is asserted in three places only.³ ἱερεύς is the word used.⁴ Priests are implied by the allusions to the Eucharist,⁵ not by those to confession.⁶ There is no evidence to show whether or not the Superior was normally a priest.

2. *The Superior* is a very powerful person, as is inevitable in early days; later, when the spirit of the founder embodied in the Rule guides the community, his powers are lessened. A new Superior is elected by the heads of the neighbouring monasteries⁷ and accepted after probation.⁸ He is responsible for discipline but even more for the pastoral care of the monks. Checks on his power are provided.⁹ Various words are used to describe him.

(a) ὁ προεστώς is the most common, occurring nearly 50 times.¹⁰ The plural οἱ προεστῶτες occurs frequently, but in

¹ Cf. Hope, *The Gilbertine Priory of Watton*, p. 4: "The nuns were responsible for the clothing . . . of the canons"; and the 3rd Canon of Rabbula (quoted by Burkitt, *Early Eastern Christianity*, p. 142): "Let not priests and deacons and Sons of the Covenant compel the Daughters of the Covenant to weave garments for them against their will."

² *Inst.* xi. 14.

³ B. 64, 231, 265.

⁴ πρεσβύτερος has another meaning, see below.

⁵ B. 172, 309, 310.

⁶ See below, p. 46f.

⁷ F. 43 ἐγκριθέντα τῶν ἐν ταῖς ἄλλαις ἀδελφότησι προεχόντων. This may mean the senior brethren, see below.

⁸ F. 43 δοκιμαζέσθων πρώτον, B. 303 μετὰ πολλῆς δοκιμασίας.

⁹ See below.

¹⁰ See F. 27-30, 32, 41, 43, 45-48, 50, 52, 53; B. 27, 98, 104, 108, 109, 112, 134, 146, 303, 304.

every case except one the context shows that a class of leaders within a single monastery is meant. In this case therefore (B. 160) it is best to interpret the plural in the same sense.

(b) Other titles are ὁ ἐφεστῶς (F. 24), ὁ προϊστάμενος (F. 43), ὁ προκαθιστῶν (F. 44), ὁ προέχων¹ (F. 49), and various periphrases designating the character of the superior's work, such as ὁ κοινὴν φροντίδα πεπιστευμένος (F. 25 : cf. 30, 54, B. 19, 45, 113).

3. *The second in command*.—A monk must be in training to take the Superior's place in an emergency (F. 45). The regulation is dictated by common sense, but the example of Tabennisi may have been in Basil's mind.²

4. *The Seniors*.—I use this word to denote a class of men who are called προεστῶτες or πρεσβύτεροι, or are described by a periphrasis denoting their functions.

(a) In F. 29, 35, B. 96, 105, 106, 119, and probably 160, we read of οἱ προεστῶτες, for the most part with the addition of τῆς ἀδελφότητος. F. 35 shows how the usage arose. Basil advises the amalgamation of several monasteries, so that οἱ προεστῶτες of the various brotherhoods become οἱ προεστῶτες, a class of superiors or seniors in one monastery.

(b) In B. 103 Basil is asked whether obedience unto death is due to οἱ πρεσβύτεροι, seeing that even ὁ πρεσβύτερος slips sometimes. In reply he refers to F. 27, where ὁ προεστῶς is used. The question is most naturally taken as referring to men in a single monastery. ὁ πρεσβύτερος is therefore used, like ὁ προεστῶς, either of the Superior, or of his assessors, the seniors.³ In F. 33 select πρεσβύτεροι are responsible for conferences with select πρεσβύτεραι of the nunnery. In B. 110 (cf. 111) the sisters confess to ὁ πρεσβύτερος in the presence of ἡ πρεσβυτέρα. The πρεσβύτερος and πρεσβυτέρα are not necessarily the Father and Mother Superior; rather we have here individuals among the πρεσβύτεροι of F. 33, who confer with the πρεσβύτεραι about the spiritual needs of the sisterhood. The πρεσβύτερος is not a priest, for Basil uses ἱερεύς for priest in the Rules, and the collocation of πρεσβύτερος and πρεσβυτέρα implies that the man and woman hold similar positions. B. 169 mentions τὸν πρεσβύτερον τῇ ἡλικίᾳ, whence we deduce that elsewhere age is not necessarily implied.

(c) Elsewhere Basil speaks of those who are entrusted with the care of the weak (F. 26), those who being foremost in age and

¹ Also used in the plural referring to the prominent men in a monastery in F. 43.

² See *Hist. Laus.* xxxii. 8 for ὁ δευτερεύων.

³ B. 170 quotes 1 Tim. v. 17 οἱ καλῶς προεστῶτες πρεσβύτεροι κτλ. where the two words occur together.

understanding correct the Superior (F. 27), those who seem to be foremost (προέχειν) in the brotherhood (F. 31),¹ those next to the Superior in position and understanding (F. 48), and the strong who know how to heal (B. 229). In B. 235 Basil tells us there are two classes of monks, the one entrusted with pre-eminence (προστασίαν), the other made for obedience. Confession is ordered to those who are entrusted with the stewardship of the mysteries (B. 288). The phrase would naturally be taken to imply priests, if it stood alone. But the many passages already quoted, and the reference which follows to John the Baptist, make this interpretation unlikely. Two further passages remain, which support my view of B. 288. Changes in regime must be made by those entrusted with the stewardship (οἰκονομίαν, i.e. practical administration, F. 19). In F. 43 "those who are entrusted with the guidance of the many" are clearly the same class as are described in the other passages quoted; they are contrasted with the weak.

5. *The rank and file*.—We have already met these contrasted with the seniors as those whose duty it is to be led and to obey. B. 171 speaks of the inferior (ὁ ἐλάττω) grieved at the advancement of the more religious (ὁ εὐλαβέστερος). In two places (F. 49, B. 112) the whole community is mentioned as being consulted.

6. *Other officers*.—Special mention is made of an almoner (B. 100), a schoolmaster or novice master (F. 53), a cellarer (B. 148, 156), an overseer of work (B. 141, 142), and a steward (F. 34, B. 149). These would be chosen from among the seniors.

The evidence is insufficient to warrant a convincing explanation of the curious position occupied by the seniors, but I submit the following suggestions.

(a) Basil attached great importance to spiritual gifts (see next section). The dividing line for him ran between those who possessed them and those who did not, rather than between Superior and brethren.

(b) So long as Basil lived, he as founder (and afterwards bishop) exercised a controlling influence. The practical difficulties which would be expected from divided authority were not serious in his lifetime.

(c) The organisation of asceticism undertaken by Basil entailed the amalgamation of small monasteries described in F. 35. The Superiors of the suppressed monasteries retained their former rank. So far as this was a cause, the "seniors" would be a temporary and local institution.

¹ Cf. F. 43 τῶν ἐν ταῖς ἄλλαις ἀδελφότησι προεχόντων, which may refer to either Superiors or seniors.

(d) Basil owed much to Pachomian coenobitism. Now in Jerome's version of Pachomius' Rules the *praepositi domorum* are the Superiors of the various houses within the big monastery.¹ Something similar may help to account for the state of things in Basil's monasteries.²

It seems to me probable that Basil designated the same group of men *προεστῶτες* or *πρεσβύτεροι*, but with a different shade of meaning. When he thought of their rank in the suppressed monasteries or their practical equality with the Superior, he called them *προεστῶτες*; when he thought of their spiritual experience, which was frequently associated with age, *πρεσβύτεροι* seemed most appropriate.

The conclusions reached above are supported by :

(a) the similar state of things on the women's side of the double monastery ; (b) Rufinus' version.

(a) We read of ἡ προεστῶσα, ἡ πρεσβυτέρα, and αἱ πρεσβύτεραι (F. 33, B. 108-111), which are used in the same sense as the equivalent masculine nouns. Gaudentius of Brescia found at Caesarea in a Basilian convent "certain handmaids of God, the most worthy mothers of a convent of holy virgins,"³ i.e. the very seniors or Superiors we have been discussing.⁴

(b) Rufinus made a Latin version of the Rules for Urseius, abbot of Pinetum. He would be loath to embarrass his friend by introducing local Cappadocian customs which tended to lessen the power of the Superior. Accordingly we find him omitting many of the Rules upon which we relied for an account of the seniors—F. 19, 26, 27, 29, 31, 33, 35, 43, B. 103, 235, and altering τοῖς προεστῶσι of B. 119 into *huic qui praeest*. In B. 110, by translating τῷ πρεσβυτέρῳ . . . τὴν πρεσβυτέραν *presbytero . . . matrem monasterii* he turns the Greek monastic type of confession into the ordinary Western form.

(c) *Spiritual Gifts*.⁵

This section and the next are of great importance for the understanding of Basilian monasticism and deserve a full mono-

¹ Ladeuze, *Étude sur le Cénobitisme pachomien*, p. 293.

² Cf. B. 173.

³ *Serm.* xvii. 330 (*P.L.* xx).

⁴ In the Gilbertine double monasteries the nuns were governed by three *praepositae*. See Hope, *The Gilbertine Priory of Watton*, p. 5.

⁵ In this and the following section I am indebted to Holl's *Enthusiasmus und Bussgewalt beim griechischen Mönchtum* (1898), Hörmann's *Untersuchungen zur griechischen Laienbeicht* (1913), and, to a lesser extent, O. D. Watkins' *A History of Penance* (1921).

graph in English. All we can do here is to expound Basil's position as seen in the Rules with some completeness, giving a short summary of the antecedents of his ideas and their subsequent history. German writers would describe the subject as *Enthusiasmus*. Spiritual gifts, however, is a phrase which conveys the idea better to English readers. "Sir," said Bishop Butler to John Wesley, "the pretending to extraordinary revelation and gifts of the Holy Ghost is a horrid thing, a very horrid thing." The dominant motive in Greek monasticism was this very "pretending" which Butler abominated. But there were no Butlers then. The Church outside the monasteries gloried in the conviction that the monks at least were possessed by the Spirit.

By the third century primitive enthusiasm had died down in the rank and file. But it survived in "holy" men and women, ascetics who lived a virgin life, and especially in martyrs and confessors. Clement of Alexandria describes the true "gnostic." He is one who does not rush rashly into martyrdom but willingly obeys the call when it comes. He is an "athlete," and in him passions are transcended.¹ We meet already the characteristic marks of the later monks, who prized "apathy" above all other states, and were conscious of being athletes contending in the arena against the hostile powers of darkness.² If Clement was critical of the desire for martyrdom, public opinion generally honoured martyrs and confessors³ without reserve. The martyr is "a receptacle of the Holy Spirit"; he need not be ordained unless to the episcopate.⁴ The possession of, or by, the Holy Spirit was conceived of in realistic fashion. A powerful quasi-material influence was poured into the man, making him strong against the evil spirits.

The fourth-century monk was heir to the various characteristics as well as to the prestige of the third-century martyr, confessor, and ascetic. The practical cessation of persecutions facilitated the development. But the really decisive factor was the life of Antony. In him the vague ideals of the age were gathered up and received concrete embodiment. The Life of Antony was the historic beginning of monasticism. St. Augustine was amazed at the marvel which had occurred in his own time.⁵ Antony was possessed by the Spirit and had power over evil spirits. After

¹ *Strom.* vii. 11.

² The conflict was specially acute in the hour of martyrdom; cf. Eus. *H.E.* v. 1 (the athlete Blandina).

³ All martyrs were confessors, not all confessors martyrs. To be styled a martyr one must be subjected to severe torment.

⁴ *Apost. Const.* v. 1, viii. 23.

⁵ *Conf.* viii. 6.

nearly twenty years retirement he "came forth as from a holy of holies, filled with heavenly secrets and possessed by the Spirit of God." Besides his great powers of exorcising, he had gifts of healing and clairvoyance. His contemporaries were chiefly impressed with the gift of discerning of spirits (*διάκρισις πνευμάτων*).¹ Two passages may be quoted to show how the monks stepped into the shoes of the martyrs. St. Athanasius in his *Life of Antony* says Antony prayed to be a martyr, and when the persecution ceased he withdrew to his cell and "was there a martyr to his conscience and contending in the conflicts of faith."² And Cassian tells us that monks are "crucified daily to this world and made living martyrs."³

Basil on his return from Egypt brought to the Church of Asia Minor a new vision of Christianity. He was familiar from childhood with the presuppositions of third-century or pre-Antonian asceticism. Martyrdom was a tradition in his family and his sister Macrina was an ideal example of asceticism practised without withdrawal from the world. The magnitude of the change in his outlook appears in *De Iudicio*.⁴ We may sum up Basil's gift to Cappadocia by saying that he brought the spirit of Antony and the forms devised by Pachomius, fused into an harmonious whole by their passage through a brilliant Greek brain. With a significant exception to be mentioned presently, Basil reproduced the spirit of the *Vita Antonii*. But he added something of the utmost importance—a profound knowledge of the letter and spirit of Scripture. "Enthusiasm" for him meant the reproduction of the first ages of the Church, when Pentecost was a living memory and the baptized were all filled with the spirit. Let us look at the relevant passages in the Rules, remembering that the writer is the brilliant theologian to whom we owe *De Spiritu Sancto*. Is not the living power of that book due to the fact that its author knew his Subject experimentally as well as theoretically?

The coenobium deliberately sets itself to reproduce the conditions of the primitive community, where all things were held in common, distribution was made to each according to his need, and the gifts of one were available for all (F. 7, 19, B. 39⁵). Only in a coenobium is this state of things possible. The individual has his spiritual gift; he cannot have all gifts, but the community

¹ Having the Spirit of God he could recognise the characteristics of the various spirits by which he was surrounded and distinguish the good and the bad. Cf. *Vit. Ant.* 22, 38; *Hist. Laus.* xxiv, xxxv.

² *Vit. Ant.* 46, 47.

³ *Coll.* xviii. 7.

⁴ See next section.

⁵ Cf. also *De Iud.* 216E.

has them, and the charisma of each is available for all. The brotherhood is in microcosm the body of Christ. The members form the limbs, and the life that animates each and all is the Holy Spirit (F. 7). Obedience has an overwhelming sanction, for the Superior represents Christ, and in withstanding him one withstands Christ and God. The monk must have the mind of Christ, Who was obedient unto death. The Basilian monk was not called upon to die literally. We must therefore take these expressions mystically. He was called upon to identify himself, as did the martyrs of old, with the crucified Saviour and to live a dying life, ever mortifying his will by obedience. "Murmuring" in these circumstances is tantamount to apostasy (F. 28, B. 38, 39, 116).

One answer (B. 204) suggests that not all the monks were charismatics. By keeping the Commandments one becomes worthy to be "partaker of the Holy Spirit." In the light of the distinction described above between the superiors or seniors and the inferiors, it is natural to explain this of the inferiors becoming by steady obedience worthy of a place among the superiors or spirit-possessed. Basil states clearly that the Commandments can be kept, and the heart can be pure from sin (B. 280, 296). In another writer this judgment might seem shallow. Coming from Basil, who had the tenderest of consciences and raised the devotional standard considerably,¹ it is very remarkable. In this respect his spiritual outlook is Perfectionist. He believes intensely in sanctification. In and by the Spirit the Christian, living under the favourable conditions of a monastery, can avoid sin.

The most obvious gift of the Spirit-filled monks is that of utterance, whereby they can edify their fellow-monks and visitors (F. 32). But the administration and discipline of the coenobium under the Superior is also a charisma (F. 34, 35). In F. 35 (380B) "the superiors of the brotherhood" are described as being in some cases "equal in spiritual gifts." This bears out what was said above about the identity of the Spirit-filled and the superiors. The Superior *par excellence* needs another gift, that of foreseeing the future; is he not the *eye* of the body? (F. 24, 43).²

Basil had drunk too deeply of the well of Gospel truth to make mistakes about the charismata. In F. 3, where he is discussing the N.T. evidence, not from an academic standpoint, but as describing something which applied to his own time, he says that

¹ See next section.

² προθεωρίᾳ, προορατικὸν τῶν μελλόντων are the phrases used. They need not by themselves mean more than ordinary business prudence. Taken with the rest of the evidence they imply knowledge of the future such as the Fathers of the desert displayed.

the Lord asked for love as the sign and test of discipleship, not signs and wonders, though He did give these in the Holy Ghost. We conclude that Basil did not deny the existence of such gifts but ranked them far below love. The longest of all the answers is F. 55, which deals with medicine and doctors. Basil argues the matter at such length that we are led to conclude he found it a matter of controversy among the monks. Probably spiritual healing was a charisma in Basil's coenobia and some concluded that it was the normal treatment of disease. Basil, whose own health was notoriously bad, treated their view sympathetically but summed up in favour of the doctor.

Basil seems to have recognised the existence of "spiritual men" outside his monasteries. The monks ask whether they are to invite the laity who visit them to join them in prayer. Yes, the answer runs, if they are "friends of God" (B. 312). We are to understand by this technical term laity who are living an ascetic life similar to that of the coenobites but outside a monastery.

With all his accurate following of the New Testament and fine spiritual perception, Basil nevertheless lacked the Pauline spirit in one particular. St. Paul had the charismata and held them in relatively low estimation. Basil and the other great monks strove after them and regarded them as the crown and reward of persistent ascetic effort. Few have tried so faithfully as Basil to reproduce the spirit of the New Testament. But in this respect he misses the mark.

(d) Confession of Sin.

Here again an apology is due to the reader for the very inadequate treatment of the subject before and after Basil. My purpose is to say only so much as will put the otherwise very puzzling teaching of the Rules in their historical background.

The official penitential discipline of the Church in early times was administered by the bishop normally, though the priest or deacon could represent him. It was valued as a ministry of binding rather than loosing, an indispensable aid towards keeping the Church free from stain. From Hermas we learn that some teachers admitted no repentance for grave sins except through baptism. After Hermas public confession existed at Rome, but penance for post-baptismal sin was normally allowed once only. The three "capital sins"—idolatry (practically apostasy), *porneia*, and murder—were generally left to the mercy of God, and our modern "venial" sins hardly came within the scope of penance. The Decian persecution marked a change in the Church's theory and practice. The prerogative of granting forgiveness to those who

had failed was definitely asserted, and from 252 onwards, the date of the Novatianist schism, the Church gave absolution to sinners who had previously been left to the mercy of God. When persecutions ceased in the fourth century discipline ceased to be effective "except for (a) those who voluntarily sought it and (b) a few exceptional and notorious cases indicated for punishment by authority."¹ Basil lived in a part where graded penance was the rule, though as we see from his Canonical Epistles grave difficulties stood in the way of enforcement.²

We must now follow the other line of thought which ran parallel to that just described. Unofficial care of the strong for the souls of the weak existed from the beginning, but for our purposes we need not go further back than Origen. He insisted on confession to a spiritual man³ and gave instructions for a method of confession independent of public penance. The physician of souls is not termed a priest, "but the sort of experience which he is required to have could seldom fall to a layman."⁴

The popular view was somewhat different from Origen's. The rigour of the official system led men to seek unofficial helpers in the Spirit-filled ascetics. But the supreme example of these was the martyr. He was endued with the Spirit to enable him to contend against evil spirits in the conflict of faith. If he died, he was brought into the immediate presence of his King, where his prayer would doubtless be heard.⁵ The transference of the prerogatives of the dead martyr to the living man who had suffered torment for the faith was inevitable, and confessors came to share the prestige enjoyed by martyrs. The controversy in which Cyprian was involved during and after the Decian persecution is too well known to need description. The claim of the confessors to give certificates was in effect an intervention from the non-official side to enable sinners to enjoy the benefit of official reconciliation. It had little connexion with the recommendations of Origen regarding recourse to a physician of souls.

The spiritual revival led by Antony raised the standard of moral earnestness very considerably. Antony insisted on the

¹ Watkins, *op. cit.* p. 319.

² See Bas. *Ep.* cexvii. 71 for a conspiracy of silence, and 74 and 84 for discretion given in applying the rules.

³ *De Orat.* 28.

⁴ Watkins, p. 139. The relevant passages in Origen are discussed by Watkins, Holl, and Hörmann. One significant passage may be quoted. "But if he is bound by the chains of his sins it is in vain that he either binds or looses" (*Comm. in Matt.* Tom. xii. 14).

⁵ See Basil's *Praevia Inst. Asc.*

discipline of the thoughts,¹ and even counselled the keeping of a spiritual diary.² As we learn from the pages of Cassian, the Egyptian Fathers plumbed the depths of the human heart in a way rarely equalled since. The ideas expressed by Origen were developed by the monks, and for all except a few solitaries a spiritual guide was an essential part of the monastic system. But monasticism was a lay movement and it would have occurred to no one to suggest that the priest who offered the holy Sacrifice and the spiritual guide or soul-doctor ought to be the same person.

We now reach St. Basil. To understand his position we must study *De Iudicio* carefully. A hasty reader might think it a Christian homily, earnest but platitudinous, but the thrill of passion pervading this carefully written treatise forbids us to dismiss it thus. It is a precious piece of autobiography, neglected unfortunately by the saint's biographers. Basil tells of his upbringing in a Christian home, of his reaching man's estate and growing experience of the world. The state of the Church filled him with horror. What was the cause of this party passion and indiscipline? Darkness settled down upon his soul for a time. Then the light came, as he realised God's plan for the Church, that men should keep the unity of the Spirit in the bond of peace, and fulfil the conditions of harmony set forth in the early chapters of the Acts. But at this point he was confronted with the problem of sin in all its seriousness. Human sin was hindering the fulfilment of the divine purpose. He studied the Scriptures and came to a conclusion which he evidently regards as epoch-making. All sins are capital sins, sins unto death. A single sin provokes the wrath of God. "There is no difference, no discrimination, no reservation."³ Several answers in the Shorter Rules illustrate this position. The monks are influenced by the popular view which practically excluded venial sins from the scope of repentance at one end of the scale, as trivial, and capital sins at the other end as outside the scope of human help. He declares, as against those who think it unkind to make a fuss about little sins, that there are no such things as little sins (B. 4). He has studied the New Testament and cannot find the alleged distinction in its pages (B. 293). Again, there is no distinction to be found between ordinary serious sins and those for which there is no forgiveness (B. 15). Despair can never be justified. There is no limit to God's mercy (B. 13).

The only time in Basil's life to which this spiritual awakening to the meaning of sin can be ascribed is the period 356-358, when

¹ Cf. *Vit. Ant.* 23.

² 55.

³ 222A.

he returned to Caesarea and went through the experiences described in Epistle cexxiii. In spite of his strict life at Athens, his religion had been conventional, and the term "conversion" is as applicable to him as to St. Augustine. Basil at once sought spiritual guidance at the fountain head in Egypt. His new vision of the possibilities of Christian holiness, the necessity of watchfulness, and the unmeasured mercies of God, was doubtless derived from the Egyptian ascetics who had already seen the same vision. But Basil put his own stamp upon the ideas he was introducing in Cappadocia. Every detail of penitence was thought out by him in the light of Scripture. The Shorter Rules are really a treatise on Moral Theology. The questions about the meaning of Scriptural terms are not put from curiosity. Those who ask are directors of souls, and to distinguish, for example, between reviling and evil-speaking¹ is a matter of every-day importance for them.

As a result, then, of his conversion Basil put in hand a "zealous amendment of his whole life," and in the Rules we see him commending it to others. The greatest practical help towards a holy life was confession. The importance of Basil in the history of confession lies in this, that as bishop he administered the official penitential system in its highly developed Asia Minor form (see the Canonical Letters to Amphilochius²), and simultaneously he inculcated in his coenobia regular confession as a means of grace and an outward expression of the spirit of community life. There is no attempt to connect the two.

I cannot accept either Holl's or Hörmann's account of confession in the Rules as wholly satisfactory. Holl distinguishes two kinds of confession³: (a) regular confession of the thoughts of the heart, every evening if necessary; (b) confession of greater sins before the Superior or his delegate. Hörmann finds three kinds⁴: (c) a kind of *culpa* before the brethren; (d) an opening of conscience to the Superior; (e) confession before a soul-doctor. But (a) is based mainly on the non-Basilian *Sermo Asceticus*,⁵ (b) and (d) mainly on the title of F. 26, which is not original and is contradicted by the answer. It will be best to set out the evidence in full, without any rearrangement such as might prejudice the reader's judgment.

(1) F. 10.—Novices are to be carefully watched to see whether they confess their sins.

(2) F. 15.—Novices are to be frequently questioned as to their thoughts.

¹ B. 24, 25.

² clxxxviii, cxlix, ccvii.

³ P. 263.

⁴ P. 171.

⁵ 323cd.

(3) F. 24.—The Superior being the eye of the body must see all that goes on.

(4) F. 25.—The Superior must watch for the souls of his brethren.

(5) F. 26.—The title (non-original) says that all must be told the Superior. The answer refers to the rank and file only. Each of the subordinates¹ must confess “to those brethren who are entrusted with the task of caring for weak souls tenderly and sympathetically.” To paraphrase this by “delegates of the Superior” is rash. The Superior’s doubtless was the predominating voice. But the “entrusters” would seem to be the whole body of superiors or seniors who after testing (δοκιμασία) decided that these brethren had a charisma for such work.

(6) F. 44.—After returning from a journey monks must tell the Superior what they have done, said, and thought.

(7) F. 46.—Everything is to be revealed to the Superior either by the sinner himself or by others who know of the fault.

(8) B. 15.—Forgiveness depends on the penitent’s obeying his spiritual guide.²

(9) B. 28.—A skilled observer sees sin in a man as a doctor sees disease—without his knowing.

(10) B. 106.—Penalties are to be assigned by the superiors (of a brotherhood) according to circumstances.

(11) B. 110.—A sister confesses to a senior brother in the presence of a senior sister. See above³ for the meaning of “senior.”

(12) B. 227.—Are we to keep our thoughts to ourselves? No, we must disclose them “to those who are like-minded and have given proof both of faith and understanding.” I take these to be identical with those mentioned in F. 26.

(13) B. 229.—Are we to confess to all, or to some only⁴? Nothing would have been easier than for Basil to answer “to priests,” had such a thought been in his mind. What he actually says is that, as we reveal bodily diseases to doctors, so we confess before those who are able to treat our sins, that is soul-doctors.

(14) B. 288.—Confession is made “to those who are entrusted with the stewardship of the mysteries of God.” This is the only passage which in the least suggests priests as the recipients of confessions. Against such an interpretation these considerations are urged: (a) One passage cannot outweigh the many passages suggesting that priesthood was immaterial; (b) the question,

¹ τῶν ὑποτεταγμένων ἕκαστον, see above, p. 41.

² τὸν ἐπιμελούμενον αὐτοῦ τῆς ψυχῆς.

³ P. 40.

⁴ πᾶσι ἢ τισὶ;

whether confession should be made to any or every one,¹ could easily have been answered by a definite limitation to priests, had Basil so wished ; (c) the exact words of a Biblical quotation² are not to be pressed ; (d) the answer goes on to mention confessions made to John the Baptist and the apostles. John is the typical ascetic and desert-dweller, not a priest ; (e) "entrusted" (πεπιστευμένοις) is the word used in F. 26, and the same persons are seemingly indicated.

(15) B. 301.—If a man cannot discern his own faults he must trust those who can see more clearly than himself.

The evidence seems to me to disclose two main ideas of confession : (a) *disciplinary*, the Superior having a right to know all that is going on ; (b) *the opening of grief* by those whose conscience smites them to such of the seniors as have a charisma to heal sick souls. One confession might come under both heads, and the Superior probably had the charisma to heal souls, but the two ideas can be distinguished.

Some writers, accepting the facts as given above, safeguard the saint's orthodoxy (viewed from a later standpoint) by saying that sacramental confession is not found here, and that in any case laymen never gave absolution. It would be difficult to find a meaning in the argument. No *Ego absolvo te* has come down from early times. "No verbal absolution in any form but that of prayer is known to have been preserved." The supplicatory form is still preserved in the East. The indicative appears first in the thirteenth century.³

To trace the history of confession to laymen farther is outside our scope. The fascinating story must be read in the pages of Holl and Hörmann. As Dr. Hörmann says, monastic confession reached the world outside by a sort of *osmosis*. The prestige of the monks became so strong that by the year 1000 in Constantinople they had driven the secular priests off the field as hearers of confessions. Simeon the New Theologian maintained that the power of binding and loosing belonged to the monks as "friends of God." He was tried for heresy on other counts, but this was not brought up against him. In the Western Church the Sacrament of Penance reached its present form by 1215. The soul-doctor element in it is far more important than the element derived from the official penitential system of the primitive Church. O. D. Watkins shows how the characteristic features in the Sacrament are traceable to the British Isles. Did Basil's ideas reach the

¹ πᾶσιν καὶ τοῖς τυχοῦσιν.

² 1 Cor. iv. 1.

³ Watkins, pp. 493-495.

far West through Rufinus' Latin version of the Rules, and thus eventually impose themselves on the whole Western Church? A special investigation of Celtic monasticism would be necessary before attempting to answer such a question. We have said enough to show that St. Basil originated the conception of confession as a regular practice and means of grace for those who are striving after holiness. He connects it on the one hand with the doctrine of the Holy Spirit—when we repent we are forgiven, but Spirit-filled men are needed to discern whether repentance is genuine and complete; and on the other hand with the ideal of the common life—if we share all else our thoughts also must be shared.

IX. SPIRITUAL VALUE.

A few words may be said in conclusion about the spiritual value of the Rules. St. Basil was a brilliant and versatile man and a deeply spiritual personality. The rhetoric of some of the Fathers sets up a barrier between modern readers and appreciation of their writings. In these heart to heart talks of the great Saint there is little of the kind to offend a fastidious reader. Some of the Longer Rules are excellently suited for reading aloud in religious houses or at retreats. The Morals are perhaps the finest guide for the devotional study of Scripture which has come down to us from antiquity. No one could meditate upon the 80th Rule, for example, without great spiritual benefit.

PRELIMINARY SKETCH OF THE ASCETIC LIFE.¹*Abbreviations*

Garnier = Opera Basilii, Paris 1721-1730 ; 1839, 1857

Clarke = St Basil the Great, Cambridge 1913

Holl = Enthusiasmus und Bussgewalt beim griechischen Mönchtum,
Leipzig 1898

Biblical quotations. See pp. 50, 51 of Introduction.

A KING'S edicts addressed to his subjects are solemn enough, 199A but greater and more kingly are his orders to soldiers. So let him who covets the great and high ² prize, who desires to stand continually at Christ's side, who hears those great words: "If any man serve me, let him follow me. And where I am, there also let my servant be" ³—let him attend just as if military orders were being proclaimed.

Where is Christ the King? In heaven, to be sure. Thither, soldier,⁴ it befits thee to direct thy course. Forget all earthly B rest. No soldier builds a house, or burdens himself with the

¹ Ἀσκητικὴ Προδιατύπωσις (*Praevia Institutio Ascetica*). See Intr. p. 9, for a discussion of authorship.

² ἄνω, cf. Phil. iii. 14.

³ Jn. xii. 26 ἐάν τις ἐμοὶ διακονῇ (change of order); omit ὁ before διάκονος** ; ἔστω for ἔσται*. This means that the text of the N.T. here translated differs from Souter's (the Revisers') text in the ways indicated. It is further collated with von Soden's apparatus. The change of order, as compared with Souter, having no accompanying sign, is denoted as a variant of some significance, not characteristically "K." The second variant, marked by **, does not appear in von Soden's apparatus. The third, marked by *, is one of von Soden's third class of unimportant readings. See Intr. p. 25.

⁴ The conception of the Christian soldier goes back to the N.T. See Eph. vi. 10 f., 1 Tim. i. 18, 2 Tim. ii. 3, and for later writers esp. Tert. *ad Mart.* 3. It is too common in all ages to need explanation. Cf. Plato, *Apol.* 28E, Epict. iii. 24, 31, and for soldiers of Mithras, Tert. *de Cor.* 15. As conditions of life in the world became easier for Christians it was natural to look upon monks as the true soldiers of Christ. For instance, they like soldiers had to leave the company of women; see Sulp. Sev. *Dial.* ii. 11. Cf. Bas. *Hom. in Ieiun.* (2nd), *Ep.* cvi. In B. 127 the dominant thought of this treatise recurs.

acquisition of lands, or mixes himself up with the various money-making activities of commerce. "No soldier on service entangles himself with the affairs of this life; that he may please him who enrolled him as a soldier."¹ A soldier has rations from the king; he need not get rations for himself, nor concern himself on this score. Everywhere the houses of subjects are open to him, by the king's command. He need not trouble about a house. His tent is pitched in the streets, bare necessities are his food,² water is his drink, and his sleep is what nature gives and no more.

C Many are his journeys and vigils; he contends against heat, against cold. He fights the foe and faces extreme dangers and often, it may be, death. But a glorious death and honours and royal gifts are his lot. His life is laborious in war, splendid in peace. The prize of valour, and the crown awarded to one whose life is a successful record of good actions, is to be entrusted with rule, to be called The King's Friend,³ to stand near the king, 200A to take his right hand, to enjoy honours conferred by the king, to be foremost among his subjects, to plead on behalf of his friends outside, for whatever they desire.⁴

Come, then, soldier of Christ, take to heart these small lessons from human affairs and consider eternal blessings. Set before thyself a life without house, city, or possessions. Be free, released from all worldly cares. Let not love of woman enchain thee, nor solicitude for child. For in the divine warfare this cannot be. "For the weapons of our warfare are not of the flesh, but mighty before God."⁵

B Bodily nature does not conquer thee nor throttle thee against thy will, making thee a prisoner instead of a free man. Seek not to leave children on earth, but to lead them up to heaven; not to be joined in bodily wedlock, but to desire spiritual marriage,⁶ to rule over souls and beget spiritual children. Imitate the heavenly Bridegroom. Repel the attacks of invisible foes;

¹ 2 Tim. ii. 4.

² Cf. *Hom. in Ierun.* 12A: "Soldiers are provided with necessities not with luxuries."

³ A Court title under Oriental monarchies: cf. 1 Macc. ii. 18.

Abraham was a "friend of God" (James ii. 23). For the monks as friends of God, therein being successors of the prophets and martyrs, see Holl, *Enthusiasmus und Bussgewalt*, and Intr. p. 51. The phrase in its technical sense occurs in B. 312.

⁴ The intercession of saints is presupposed. See below.

⁵ 2 Cor. x. 4.

⁶ B. seems to have introduced the principle of permanent vows, to break which is tantamount to adultery. See *Ep.* cexvii, Can. 60, where the spiritual marriage of the nun is implied, then that of the monk, and Clarke, p. 107.

fight against principalities and powers¹; driving them out first from thine own soul that they may have no lot in thee, then from those that flee to thee and put thee forward as leader and champion and are protected by thy words.

Cast down the imaginations that rise up against the faith of C Christ. Fight by the word of piety against impious and wicked imaginations. For it says: "Casting down imaginations and every high thing that is exalted against the knowledge of God."² And especially feel confidence in the hand of the great King, which affrights and routs adversaries by its mere appearance. But since He wishes thee to become good through dangers and has desired His army to contend with the opposing army, therefore thou must shrink from no toil in equipping thyself, and thy soul must be daunted by no danger, and gladly must thou move D from one land to another, one sea to another. "For," it says, "when they persecute you, flee from one city to another."³ And when thou must needs be summoned to judgment and stand before rulers, and bear the assaults of the populace, and see the dread face of the executioner, and hear his harsh voice, and endure the irksome sight of his instruments, and make trial of tortures, and contend unto death⁴—in the face of all this lose not thy faith, but have before thine eyes Christ Who endured all these things on thy behalf, knowing that thou must endure them because of Christ, and thou shalt conquer in them. For E thou followest a victorious King, Who wishes thee to become a partner in His victory. For not even if thou diest hast thou been defeated, but then indeed hast thou conquered most perfectly, having kept the truth for thyself stedfast to the end, and retained unshaken thy confident belief in the truth.

Moreover, from death thou shalt pass to life eternal, from 201A dishonour among men to glory with God, and from tribulations and punishments in the world to eternal rest with the angels. Earth rejected thee as its citizen, but heaven shall receive thee. The world persecuted, but angels shall carry thee to present thee to Christ. And thou shalt be called friend⁵ and shalt hear the longed-for words of praise: "Well done, good and faithful servant,⁶ noble soldier and imitator of the Master, follower of the King, I will reward thee with My gifts, I will hearken to thy words,

¹ Cf. Eph. vi. 12.

² 2 Cor. x. 5.

³ Mt. x. 23 *ὅταν γὰρ διώκωσιν ὑμᾶς, φεύγετε ἀπὸ πόλεως εἰς πόλιν***, conflated with xxiii. 34.

⁴ This description, inapplicable to B.'s own day, is still in place at a time when tales of the last persecution were still being told. Cf. B.'s homilies on the martyrs.

⁵ Cf. Jn. xv. 15, James ii. 23.

⁶ Mt. xxv. 21.

since thou hast hearkened to Mine.” Thou shalt ask for the
 B salvation of oppressed brethren and shalt receive from the King
 for thy comrades in the faith and the initiates of holy love a
 share in thy blessings. Thou shalt play thy part in the chorus
 of eternity and wear a crown among the angels, reigning over
 creation under the King and living to eternity in blessed wise in
 the chorus of bliss.¹

But if He wishes to leave thee in the world yet a while after
 thy struggles, that thou mayest engage in more and divers
 struggles yet and save many from contests, visible and invisible,
 great shall be thy glory even upon earth, and thou shalt be
 precious among thy friends, who have found thee a champion
 C and helper and good ambassador. They shall provide for thee
 as a good soldier. They shall honour thee as a noble hero. They
 shall greet thee and with joy receiving thee welcome thee as an
 angel of God—as Paul says, as Christ Jesus.² These and such as
 these are the modes of the divine warfare.

But not of men alone is our story told. Women too join the
 campaign at Christ’s side, being enrolled for the campaign owing
 to the manliness³ of their souls and not rejected for the weakness
 of the body. Many women have succeeded in no way less than
 men. Some have won even greater fame. Among their number
 D are those who fill the virgins’ chorus, those who shine resplendent
 in the contests of confessorship and the victories of martyrs.
 The Lord Himself, when He came, was followed not by men only,
 but by women too, and both sexes ministered to the Saviour.

Since such glorious rewards are in store for those who serve
 in Christ’s army, let both the fathers of sons desire such service
 and the mothers of daughters. Let them bring their offspring,
 rejoicing in the eternal hopes, desiring to have champions with
 Christ and good ambassadors. And let us not be anxious about
 the children, or afraid if they have to toil, but let us rejoice that
 E they will be glorified. Let us present to the Lord what He has
 given us, that we may become partakers of the fair fame of our
 children, bringing and presenting ourselves along with them.⁴

¹ This is the language of pulpit rhetoric rather than of exact
 theology, but the writer clearly expects faithful members of his com-
 munity to become at death “saints” whose intercession would be
 potent. See *Hom. in XL Mart.* (passage beginning “he that is in
 distress flees to the forty”) and *Hom. in Mam., ad init.* The monks
 have succeeded to the place of the martyrs. For the power of their
 prayers when alive, see *Ep. cclxxxiv.*

² Gal. iv. 14 ¶ (see p. 26 for this symbol).

³ Cf. Palladius, *Hist. Laus.* pref. I, ix. 1.

⁴ See F. 15 for the admission of children to B.’s monasteries.

To those who show such alacrity and contend thus, well might a man say in the words of the psalmist: "Blessed are ye of the Lord, Which made heaven and earth"¹; and like Moses he will 202A pray for them: "Bless, O Lord, their works, break down the high looks of those who contend against them."² Quit you like men of noble birth, run nobly the race for the eternal crowns, in Christ Jesus our Lord, to Whom be glory for ever. Amen.

¹ Ps. cxv. 15. B. omits ἐστέ with Sw.'s (N) text. See Intr. p. 20f., for method of dealing with O.T. quotations.

² Deut. xxxiii. 11. B.'s text is apparently very free reminiscence. εὐλόγει (v.l. εὐλόγησον) Κύριε τὰ ἔργα αὐτῶν, κάταξον ὁφρῦν (v.l. ὁσφῦν) ἀνθεστηκότων αὐτοῖς.

AN ASCETIC DISCOURSE BY THE SAME AUTHOR AND EXHORTATION CONCERNING RENUNCIATION OF THE WORLD AND SPIRITUAL PERFECTION.¹

202B "COME unto me, all ye that labour and are heavy laden, and I will give you rest,"² says the divine Voice. Whether He means rest beyond or rest here, is immaterial. In either case He calls us and persuades us first to cast off the burden of great possessions by disposing of them to the needy ; and then, having thrown off by liberality and confession³ the swarm of sins caused by them, C to run to the cross-bearing life of the monks. He then who has decided to obey Christ and hastens to a life of poverty and freedom from distraction is in very truth to be admired and congratulated. But, I implore, let no man do this without careful consideration, nor let him sketch out for himself a life easily endured and salvation won without a battle. But rather let him first experiment and win fair fame for enduring afflictions both bodily and spiritual, lest having engaged in contests for which he is unprepared, and being unable to resist the trials that come upon him, he be found running back to the place whence he D started, an object of shame and laughter, returning to the world⁴ with a soul condemned ; and lest becoming a stumblingblock to many he lead all to suppose that the life in Christ is impossible of attainment. All you who read the gospels know the dangerous plight of such a man ; for in them the divine Voice proclaims : " It is expedient for him that a great millstone be hanged about his neck and he be cast into the sea, rather than that he offend one of these little ones."⁵ For he will be liable to condemnation not only for leaving the ranks, but also for the destruction of those who are overthrown by his example, though he may try to persuade himself by crazy reasonings that he can live in the world and propitiate the Divine Being by good works—which for him is impossible. For when a man has failed to withstand the artifices of the foe in that life where opportunities for E sin are rare because there are no distractions, how can he hope for virtuous achievements in a life so beset by sin and dominated

¹ Τοῦ αὐτοῦ λόγος ἀσκητικός (*Sermo De Renuntiatione Saeculi*).

² Mt. xi. 28.

³ ἐξαγορεύσεως.

⁴ τῷ βίῳ.

⁵ Mk. ix. 42 and parr.

by the foe? Though a man may seem ¹ to guide his life aright, he shall not escape the charge of deserting Christ, any more than those disciples did who are described in the Gospels, of whom the divine evangelist says: "But many of the disciples went back and no longer walked with Jesus, saying, His is a hard saying, who can hear it?" ² For God Who loves mankind, out of con- 203 A
sideration for our salvation, divided the life of men into two modes, I mean matrimony and virginity, for this reason—that he who cannot endure the conflict of virginity might come to live with a woman, well aware of this, that he will have to render account of his restraint, sanctity, and likeness to the saints who married and brought up children. I am thinking of men in the Old Testament like Abraham, who gained great glory by putting God first and sacrificing his only son, steeling his heart to compassion; who kept the doors of his tent ever open, ready to receive those that came expecting hospitality. For it was not B
said to him: "Sell that thou hast and give to the poor." ³ And a still greater exhibition of virtue was given by Job, and very many others, such as David and Samuel. And in the New Testament we find men like Peter and the rest of the apostles. ⁴ For from every man shall be required the fruits of love towards God and his neighbour, and he shall be punished for transgression of these commands and of all others. Just as the Lord declares in the Gospels, saying: "He that loveth father or mother more than me, is not worthy of me," ⁵ and, He that "hateth not his father, and his mother, and wife, and children . . . yea and his own life also, cannot be my disciple." ⁶

Then do the Gospels apply, thinkest thou, also to the married? C
Behold, thou hast been warned that all men shall give account concerning their obedience to the Gospel, both monks and married people. The only concession to the married man will be pardon for his lack of continence and his desire for and intercourse with woman. But the rest of the commands have been laid down for all alike, and are fraught with danger for those who transgress them. For when Christ told in the Gospels the Father's commands, He was addressing men living in the world. When once D

¹ ἕνα δὲ καὶ δοῖν of the printed text is difficult. εἰς δὲ καὶ δοκῇ gives the required sense with a very slight alteration of the Greek.

² Jn. vi. 66 πολλοὶ δὲ τῶν μαθητῶν ἀπῆλθον εἰς τὰ ὅπισθα **; v. 60 σκληρὸς ἐστὶν ὁ λόγος αὐτοῦ, τίς δύναται αὐτοῦ ἀκούειν; **

³ Mt. xix. 21 omit τοῖς before πτωχοῖς K.

⁴ Cf. 1 Cor. ix. 5.

⁵ Mt. x. 37 ἀγαπῶν for φιλῶν **. See on B. 183.

⁶ Lk. xiv. 26 αὐτοῦ for ἑαυτοῦ K, add αὐτοῦ after μητέρα, εἶναι before μαθητῆς K.

it happened that He was asked a question and answered His disciples in private, He testified saying: "What I say unto you, I say unto all."¹ Beware then of slackness, thou who hast chosen to live with a woman, as if thou hadst permission to embrace the world. For thou hast need of many toils and watchfulness before attaining salvation, inasmuch as thou hast chosen to dwell in the midst of snares and the might of the rebel powers, and hast incentives to sin ever before thee, and all thy senses are being attacked both night and day by desire of them. Know therefore that thou shalt not escape thy struggle with the rebel. Nor shalt thou attain victory over him without many toils incurred in keeping the Gospel precepts. For how shalt thou avoid battle with the enemy, when thou art stationed in the very trenches?² Which are indeed the whole earth beneath the sky, in which he passes and walks about, as a mad dog, seeking whom he may devour, so we are taught by the story of Job.³ If then thou refusest the fight against the adversary, go to another world in which he is not to be found.⁴ Then thou mayest shun the struggle with him, and freed from peril keep the evangelical precepts in peace. But if this is impossible, hasten to learn how to contend against him, being taught the art by the wrestlings of Scripture, lest, worsted by him through ignorance, thou be handed over to eternal fire. So much has been said in passing against those married people who in their carelessness despise the observance of Christ's commands.

204A

But thou who lovest the heavenly modes of living and dost practise the angelic life⁵ and desire to become a fellow-soldier of Christ's holy disciples, brace thyself to endure afflictions and come manfully to the assembly of the monks.⁶ At the outset of thy

¹ Mk. xiii. 37 & for ε K.

² For a radically different conception cf. *Hist. Laus.* xviii. 29, where Macarius tells Palladius, who is depressed, that he is "guarding the walls"; and *Hist. Mon.* prol. 10, where the cities and villages of Egypt are said to be "surrounded by monasteries as if by walls, and the inhabitants are supported by their prayers as if resting upon God."

³ Cf. Job i. 7, 1 Peter v. 8.

⁴ The other world is apparently the cloister. In 203A the writer has spoken of "two lives," and in 204A he speaks of the heavenly and angelic life of the monks. The gospel precepts are those mentioned in 203B. The view that one escaped the devil by joining a monastery is very shallow and improbable in Basil. He had learned asceticism in Egypt, where the desert was held to be the special abode of demons.

⁵ For the monastic life as a life of angels cf. (the non-Basilian) *Serm. Asc.* 320B, *Const. Mon.* 561D. In *Hom. de Grat. Act.* 28D the angelic life is described differently.

⁶ τῇ συγκαλήτῳ here only in this *corpus*.

renunciation play the man, and be not dragged down by attachment to thy relations according to the flesh, and be strong enough to exchange mortal things for immortal. But when thou layest aside thy property, be resolute, assured that thou dost send it on to heaven ; thou hidest it in the bosom of the poor, but shalt find it with God with much interest added. When thou art C torn from friends and kindred, be not unduly distressed, for thou art being joined to Christ Who was crucified for thee. And what should we reckon more precious than this ?

But when by God's co-operation thou hast conquered thine enemy in this first bout, do not cast thyself away like some dishonourable vessel—for by renouncing earthly affairs thou hast already gained honour with Christ—but with much care and circumspection set about to find a trustworthy guide ¹ to thy life, one who understands well how to guide those that go to God, D full of virtue, testifying his love toward God by his own works, conversant with the divine Scriptures, not distracted, not covetous, not a busybody, quiet, loving God, loving the poor, not easily provoked or bearing malice, a source of edification to those that visit him, neither vain-glorious nor proud, not susceptible to flattery, not easily turned from his purpose, putting nothing before God. And if thou shouldst find such a man, give thyself to him, rejecting and throwing away all thy own will, that thou mayest be found to resemble a pure vessel, preserving the good things put in thee for thy praise and glory. For if thou shalt E leave within thee any of the passions that were originally there, then having turned the good things put into thee sour, thou shalt be thrown away like a useless vessel.

The second round against the adversary of our salvation is as follows. What we learn from good teachers is good, from bad ones altogether bad. For whenever our wicked foe is unable to persuade us to abide in the tumult and destruction of the world, he hastens to persuade us, not to give ourselves to a carefully 205A ordered life or to a man who keeps all our sins under his eye and corrects them, but to some man greedy of reputation, who justifies his own faults by a pretence of sympathy towards those that dwell with him, in order that having made us thus surreptitiously

¹ In the light of what follows this guide is to be taken as a senior monk in a coenobium, not a solitary holy man. B.'s rules would not have allowed a monk to choose his own director. One purpose of making his monasteries moderate in size was that the Superior might undertake the pastoral care of all, either personally or through another, such as the novice-master. The guide cannot be the Superior, chosen in preference to another Superior, for the person addressed is supposed to have already entered a monastery.

the victim once more of countless vices he may bring us under his own chains of sin. But if thou givest thyself up to a man of many virtues, thou shalt inherit the good things that are in him, and become most blessed in the eyes of both God and men. But if to spare thy body thou seekest a teacher ready to connive at thy passions—or, I should rather say, to share thy fall—then thou hast undertaken the conflict of renunciation to no purpose, **B** since thou hast given thyself to a life of passion, employing a blind guide and being led by him into the pit. “For if the blind lead the blind, both shall fall into the pit.”¹ For “it is sufficient for the disciple to become as his master.”² These are God’s words and will not fail. Thou must live according to the law of the athlete, or else not be crowned, as the apostle said: “And if a man contend in the games, he is not crowned, unless he have contended lawfully.”³

If then by God’s grace thou hast found—and thou shalt **C** surely find, if thou seek—a teacher of good works, take heed to thyself, that thou do nothing contrary to his judgment.⁴ For all that thou dost apart from him is a kind of theft and sacrilege⁵ leading unto death, without advantage even if it seem to thee to be good. For if it is good, why is it done secretly and not in the open? Challenge⁶ those thoughts of thine which are planning to attack thee on thy weak side⁷ and rob thee; they are leading thee through acts of plausible disobedience to commit base⁸ actions. Do not try to improve on the incantations of snake-charmers,⁹ when thou knowest not how to charm, lest haply **D** thou draw the serpents on and be embraced by them, and then finding thyself unable to withstand them be devoured by them mercilessly.

Presume not upon the noble instincts of the flesh, nor seek honour. “For the fleshly man receiveth not the things of the spirit.”¹⁰ Make no attempt to break down any good and true

¹ Mt. xv. 14 ἐὰν γὰρ τυφλὸς τυφλὸν ὁδηγῇ, ἀμφοτέρωτεροι εἰς βόθυνον ἐμπεσοῦνται**.

² Mt. x. 25 ἀρκετὸν γὰρ τῷ μαθητῇ γενέσθαι κατὰ τὸν διδάσκαλον αὐτοῦ**.

³ 2 Tim. ii. 5 καὶ ἐὰν ἀθλῇ for ἐὰν δὲ καὶ ἀθλῇ**.

⁴ Cf. F. 28, B. 303.

⁵ Thoroughly Basilian. Cf. F. 14, where the man who breaks his vows is ἱερόσυλος; Clarke, p. 107.

⁷ διὰ τῶν δεξιῶν, the shield being on the left arm.

⁸ ἀριστεράς, a play on words.

⁹ I suggest reading θηριοδεικτῶν for θηριοδῆκτων “bitten by snakes” of the printed text.

¹⁰ 1 Cor. ii. 14 σαρκικός for ψυχικός ἄνθρωπος**. Apparently a misquotation by one who did not understand the Pauline conception of ψυχή.

custom, nor in thy pride to trip up those who are engaged in the struggle—thus heaping up for thyself a load of sins—either by softer bedding, or by robes or shoes or any other article of dress, or by variety of food or table arrangements other than the stage of thy renunciation allows, or by standing or sitting or by easier or more refined manual labour. For the mere desire of all these E things, let alone their possession, will have a bad result. For indeed, unless thou dost quickly recognise them to be the devil's stratagems and cast them out of thine heart, they will make thee fall from the life in Christ. But, reflecting within thyself that thou art meaner and more wicked than any other, a stranger and 206A vagabond, received out of pity by those who renounced the world before thee, strive to be last of all and servant of all.¹ For this disposition, and not that described above, will bring thee honour and true reputation. Keep ears open to hear and hands ready to fulfil what is heard, keep mouth silent and heart circumspect. Be idle as regards idle talk, prudent and intelligent as regards the salutary readings of the divine Scriptures. Let the hearing of worldly stories be a bitter taste to thee, stories of B holy men like the honeycomb. Strive to imitate the character of the ascetics who lived before thee, and do not wait to be taught each thing. Strive to stretch forward² to the greater virtues and neglect not the lesser. Take every failure seriously, even if what happens to thee be too trivial to cause any scandal. But hasten rather to amend thy fault by repentance, even though many fail in many ways, little or great, and remain without repentance. Judge not the errors of other men. For they have C a just Judge Who will render to each according to his works. But do thou hold to what is thine and make thine own burden light, so far as thou canst. For he that makes his burden heavy shall bear it indeed himself. Repentance is salvation, but folly is the death of repentance.

Hide thyself from thoughtless men and show thyself to God as much as possible. Shun all going out, so far as in thee lies, and avoid the outpourings of thy heart. Hast thou left thy cell? Then hast thou forsaken continence.³ Hast thou gone to look at the world? Then hast thou fallen in with a harlot, who by her D enchantments will draw thee to herself as by a hook—thine ears by her enticing words, thine eyes by the beauty of her face, thy taste by dainty viands. Then, having embraced thy limbs and drawn thee to her bosom, she weakens the stability of thy desire for continence, and thus she corrupts thee, having imperceptibly

¹ Cf. Mk. ix. 35.

² ἐπεκτείνεσθαι : cf. Phil. iii. 13.

³ If this is not merely rhetorical, it is inconsistent with the necessary journeys provided for by Basil in F. 44.

drawn thee to herself from the life of virtue. But if perchance by God's help thou art able to escape her nets, thou wilt return to the cell, yet not the same man¹; but rather weak and sickly and disinclined to all virtuous works, and it will be long before ■ thou art able to resume thy old habit of mind. Since desire for the other mode of life will oppress thee in thy thoughts, and it will require much toil before thou canst give the prize of victory to thy soul. If some crisis happens to make thee leave thy cell,² 207A arm thyself with the fear of God as a breastplate, grasp in thy hand the love of Christ, overthrow the attacks of pleasures by perfect continence. Then, immediately the business is finished, spring away without a moment's delay, but rather using wings to speed thy return, like some innocent dove going back to the ark that sent thee out, bearing in thy mouth the mercies of Christ. Thus wilt thou convince thine inward thoughts that in no other spot is a safe resting-place to be found.

If thou art young in either body or mind, shun the companionship of other young men and avoid them as thou wouldest a B flame. For through them the enemy has kindled the desires of many and then handed them over to eternal fire, hurling them into the vile pit of the five cities under the pretence of spiritual love. When men have successfully braved the sea and every wind and wave and are resting calmly in the haven, he has consigned them to the deep with their bark and all its crew. At meals take a seat far from other young men. In lying down to sleep let not their clothes be near thine, but rather have an old man between you. When a young man converses with thee, or sings psalms facing thee, answer him with eyes cast down, lest C perhaps by gazing at his face thou receive a seed of desire sown by the enemy and reap sheaves of corruption and ruin.³ Whether in the house or in a place where there is no one to see your actions, be not found in his company under the pretence either of studying the divine oracles or of any other business whatever, however necessary. For there is nothing more necessary than a soul for whom Christ died. Believe not the insidious thought which suggests to thee that there is no danger involved, but be sure that this very thing is a danger, and let this be made plain to thee by the frequent cases of those who have fallen.

¹ Cf. *The Imitation of Christ*, i. 20: "One said: As oft as I have gone among men, I returned home less a man."

² Would not B.'s view have been that the monk merely obeyed his Superior? One gets the impression here that the choice rested with himself.

³ Such warnings were no doubt necessary for recent converts from paganism.

Believe my words, uttered as they are by a heart full of love **D** for the brethren. Go to old men difficult of access, who anoint ¹ with their maxims the young men for deeds of virtue and whose appearance cannot harm. "Keep thy heart with all diligence."² For just as thieves ceaselessly spy for gold by night and day and seize it unexpectedly and thou knowest it not, so thou must beware lest the enemy deceive thee with the sin of thy ancestor and speedily drive thee forth from the Paradise of delight. For he who robbed Adam of life by his theft of that food, and expected to trip up even Jesus,³ will all the more be ready to mix for thee **E** the first cause of evil, knowing it to be a powerful poison. For the vice of gluttony is wont to display its power not in the abundance of things to eat, but in desire and little tastings. If then ^{208A} desire of a brief taste has power to subject thee to the vice of gluttony, it will hand thee over to death without trouble. For just as it is the nature of water when split up into many channels to make all the ground near the channels fertile, so also the vice of gluttony, if it bursts forth in thy heart watering all thy senses and causing a whole forest of wickedness to grow within thee, will make thy soul an abode of wild beasts. For I have seen ⁴ many slaves of vice restored to health, but no single one have **B** I seen who ate on the sly or was gluttonous. On the contrary, they either desert the life of continence and are corrupted and return to the world, or else they try to hide themselves among the continent and fight on the devil's side with their luxurious living. For these men are liars, given to swearing, perjured, contentious, returning blow for blow, clamorous, denying that they have eaten, servile, dainty, querulous, prying, delighting in darkness, willing antagonists of the whole life of virtue. For in order that they may shield their vice of gluttony, they run into a whole swarm of sins. In short, they belong to the saved as far as outward appearance goes, but by their deeds to the condemned.

It was gluttony that betrayed Adam to death and brought **C** wickedness ⁵ upon the world, thanks to the lust of the belly.⁶

¹ Like trainers of athletes.

² Prov. iv. 23.

³ By the temptation to turn stones into bread.

⁴ Garnier, p. xxxviii, collects examples of this expression, which he regards as characteristic of Basil.

⁵ συντέλειαν. Cf. 1 Sam. viii. 3 (LXX).

⁶ B.'s doctrine of original sin has been much discussed. On the one hand passages like *Hex.* ii. 5 ("Do not then go beyond yourself to seek for evil, and imagine that there is an original nature of wickedness") and ix. 4 ("The soul can attain by herself to what is fit and conformable to nature") seem to exclude the Augustinian doctrine. On the other

Through it Noah is mocked, Ham is the subject of a curse, Esau loses his birthright and marries into a Canaanite family, Lot marries his daughters, becoming at once his own son-in-law and a father-in-law, the father becoming a husband and the grandfather a father, on both sides mocking the laws of nature. Gluttony also made Israel idol-worshippers and strewed their corpses in the desert. Gluttony too made one of the prophets the prey of a wild beast, when he had been sent by God to reprove an impious king, and the man whom Jeroboam the king with all his might could not punish is snared by the wiles of the belly and obtains a miserable death.¹ Daniel, though possessing a man's desires, by mastering the belly became lord of the Chaldaean kingdom, overturned idols, destroyed the dragon, tamed lions, prophesied the Incarnation of God and interpreted holy mysteries. The three holy children showed themselves superior to the pleasures of appetite, despised the wrath of the king, and without flinching braved that terrible burning furnace which Nebuchadnezzar the king was able to kindle. A golden image made to represent a god they showed to be powerless, and what had been long ago devised by Satan to insult the glory of God they took as spoil and offered to their Lord. The most hostile king himself and all his host arrayed against God they caused to join with all creation in singing God's praises. And, in short, if thou conquer the belly, thou shalt dwell in Paradise; if thou conquer it not, thou art a mere encumbrance doomed to death.

209A Regard thyself as a well-guarded treasure of virtues, and let the voice of thy spiritual² father be the key. Let it open thy mouth to receive bread, and close it again. Receive not the serpent as counsellor—instead of giving good counsel he means to seize thee as his prey. Beware of the sin of eating on the sly,

hand are the passages collected by Maran (vol. iii. p. xxxiii). Of these the strongest is *Hom. in Fam.* 70D. λῦσον τὴν πρωτότυπον ἁμαρτίαν τῇ τῆς τροφῆς μεταδόσει. Ὡς γὰρ Ἀδὰμ κακῶς φαγὼν τὴν ἁμαρτίαν παρέπεμψεν, οὕτως ἐξαλείφομεν ἡμεῖς τὴν ἐπίβουλον βρωσιν, ἐὰν χρειᾶν ἀδελφοῦ καὶ λιμὸν θεραπεύσωμεν. B. says quite clearly that Adam "transmitted" sin, but adds that we "blot out" (Acts iii. 19, Col. ii. 14) the sin by giving in charity that food which was the cause of the archetypal sin. This can hardly be claimed as Augustinianism. But B. both here (?) and in *Hex.* is using pulpit language at a time when controversy had not yet arisen on this subject. For very strong expressions on original sin, cf. Mason, *Fifty Spiritual Homilies of St. Macarius*, p. xxvii f.

¹ 1 Kings xiii.

² "Spiritual" is a characteristic word of *Const. Mon.*, where it is applied, as never in the Rules, to monastic arrangements. The absence of the phrase "spiritual father," if Basilian, in the Rules is surprising. It is a technical term in Greek monasticism.

even if it be a mere taste. For if he has power to conquer thee in a little thing, he has thrown thee in the struggle and will bind thee in chains. Listen not to everyone that talks, and answer not every chatterer that leads thee to conversations ill-fitting the aim of asceticism. Hear good teachings and keep thy heart in the practice of them. Guard thine ears from worldly stories ^B lest thou defile thy soul with the pollutions of mud. Trouble not to listen to the talk of others, nor put thy head into their conversations, lest thou be ridiculed and make them slander thee. Beware of curiosity and do not wish to see everything, lest thou introduce the venom of vices into thy mind. In all things consider what is spiritually helpful, whether it be seeing, hearing, talking or answering. Do not be hasty to sit down in the presence of a senior.¹ But if thou shouldst be bidden so to do, then do not take a seat of equal dignity with his, but look up and down and try to find a lower seat, that God may glorify thee for thy ^C humility. If asked a question, answer in a suitable and humble tone; if not asked, then keep quiet. When someone else is questioned, keep thy lips tightly closed, lest thy tongue, forced out by thy rash heart, injure one who is earnestly practising asceticism, and load thee with the chains of accusations.

When thou sittest down, do not cross thy legs, for this argues inattention and an unsettled mind. If thou talkest to an inferior or art asked a question by him, thou must not give thy answers carelessly, despising thy brother and thus insulting God. "For whoso mocketh the poor, insulteth his Maker,"² says the proverb. ^D Let words of consolation take precedence of all others, manifesting thy love for thy neighbour. Make them also the middle and end of thy conversation, preserving a cheerful countenance, that thou mayest give joy to him who talks with thee. Rejoice in every success of thy neighbour and glorify God, for his successes are thine, as thine are his. Shun the foremost places³ and seats at chapter meetings, but seek the last place, that thou mayest ^E rather hear the call, "Friend, come up higher."⁴ At table, let not thy left hand be unruly nor lord it over the right. Rather let it be idle, or, at best, subservient to the right. Every time thou art summoned to prayer let thy mouth respond, and remain at the office till the last prayer is said, deeming it a great loss to be deprived of any of it. For if, when thou art feeding in order to sustain thy body, thou canst scarce be torn away from the ^{210A} table before satisfying thy needs, and thou wouldest not readily do this without grave necessity; how much more oughtest thou

¹ Cf. F. 21.

² Prov. xvii. 5 ὁ ἀτιμάζων πένητα, Sw. (B) ὁ καταγελῶν πτωχοῦ.

³ Mt. xxiii. 6¶.

⁴ Lk. xiv. 10†.

to remain at the spiritual feast and strengthen thy soul by prayer ? For as the heaven is better than the earth and things in heaven are better than those on earth, so the soul is better than the body. The soul is a copy of heaven, for in it dwells the Lord. But flesh is of the earth. In it dwell mortal men and irrational beasts.

B Therefore accommodate the needs of the body to the hours of prayer and be prepared not to listen to any thought that would draw thee away from the office. For the demons are accustomed at the hours of prayer to urge us to depart under pretext of some plausible excuse, that they may withdraw us from wholesome devotion by some specious pretext. Do not excuse thyself, saying : " Alas, my head ! " or " Alas, my stomach ! " bringing them in as invisible witnesses of a non-existent pain, and infringing the rigour of the vigil in order to gain rest. But rather utter prayer in secret, which God sees in secret, and He will reward thee openly.¹

Make a profitable business of the best life, that thou mayest find hidden riches in the day of necessity. When it is thy turn to minister,² use besides bodily labour the word of consolation, to show thy love of those to whom thou ministerest, that thy ministry may be acceptable, seasoned with salt. Do not allow another to do the works that fall to thy lot, lest thy reward be taken from thee and given to another, and another be glorified with the wealth that should have been thine, while thou art humbled. Do the works of thy ministry with dignity and care, as if ministering to Christ. For it says : " Cursed is every man that doeth the works of the Lord carelessly." ³ Remember that God sees all, and beware of careless ways, the outcome of satiety and contempt, even though the ministrations of thy hands should seem of no consequence. The work of ministering is great and helps to win the kingdom of heaven. For it is a very net of virtues containing all the commands of God. First of all, humility the parent of virtues, carrying with it a multitude of blessings. Then—" I was an hungred and ye gave me meat ; I was thirsty and ye gave me drink ; I was a stranger and weak and in prison, and ye ministered to me." ⁴ Best of all is it when the debt of service is paid with a humble mind, without pride, anger, or complaint. Strive to follow those who live rightly and inscribe their actions in thy heart. Pray to be of the number of the few. For goodness is rare ; wherefore few are they that enter into the Kingdom of heaven. Do not think that all in the cell are saved,

¹ Mt. vi. 18¶.

² *i.e.* in the attached hospital ; *cf.* B. 155, 286.

³ Jer. xlviii. 10 ; *v.l.* omits πᾶς, as does Sw. (B).

⁴ Mt. xxv. 35, 36**, a very free quotation.

good and bad alike. It is not so. For many come to the life 211A
of virtue, but few accept its yoke. "For the Kingdom of heaven
belongs to violent men, and violent men seize it" ¹—these are
the words of the Gospel. By violence it means that affliction of
the body which the disciples of Christ undergo voluntarily when
they forgo their own wishes, and bodily rest, and keep all Christ's
commandments. If then thou wishest to seize the Kingdom of
God, become a violent man. Subject thy neck to the yoke of
Christ's service. Fasten the collar round thy throat and let the
yoke press thy neck. Make it light by toiling in virtues, by fast- B
ings and vigils, by obedience, by quiet, by psalm-singing, by
prayers, by tears, by manual labour, by endurance of every
affliction that comes to thee from demons and men.

Let not thoughts of pride persuade thee as time goes on to
be remiss in labours, lest perchance thou be caught at the door
of death devoid of virtues, and be found outside the gates of the
Kingdom. Let not the clerical rank ² make thee proud, but
rather let it humble thee. For progress of the soul is progress
in humility; but failure and disgrace are the children of pride.
Humble thyself in exact proportion to the stage of thy advance-
ment to the higher position of priestly dignity, fearing the example C
of the sons of Aaron. Knowledge of piety means knowledge of
humility and meekness. Humility is an imitation of Christ, but
conceit and audacity and shamelessness an imitation of the
devil. Be an imitator of Christ, not of anti-Christ; of God, not
of God's adversary; of the Master, not of the runaway slave; of
the Merciful, not of the merciless; of the friend, not the enemy,
of mankind; of the sons of the bride-chamber, not of the sons of
"darkness." ³ Do not be eager to command the brotherhood,
lest thou lay upon thy neck the burden of other men's sins.
Contemplate the work of each day, compare it with its prede- D
cessor, and strive to do better. Make progress in virtues that
thou mayest come near to the angels. Stay in thy cell ⁴ not
merely for days or even months, but for periods of many years,
praising thy Master by night and day, imitating the Cherubim.

If thou begin thus and end thus, having trodden the narrow
way in the short time of thy ascetic life, by God's grace thou
shalt enter Paradise with the splendour of the lamp of the soul,
rejoicing with Christ for ever and ever. Amen.

¹ Mt. xi. 12**.

² Cf. B. 231.

³ The (outer) darkness described in Scripture.

⁴ The fifth occurrence in this address; not in the Rules.

DISCOURSE ON ASCETICISM.¹

HOW THE MONK MUST BE EQUIPPED.

THE monk's life must be as follows. First of all, he must ^{211E} possess nothing. Physical solitude must be his lot, propriety of costume, a decorous tone of voice, disciplined conversation. Food and drink must not disturb his mind, and he must eat in quiet. He must be silent in the presence of elders, must listen ^{212A} to men wiser than himself, love his equals, and advise his inferiors in a spirit of love. He must shun evil, carnal and meddlesome men, think much and talk little; he must not be arrogant in speech, nor a chatterer, nor prone to laughter, but must be adorned with shame. He must keep his eyes down, and his soul up, and not gainsay his gainsayers. He must be obedient, must work with his hands, remember always his end, rejoice in hope,² be patient in tribulation, pray ceaselessly, in everything give thanks, be humble towards all men, hate arrogance, be sober and keep his heart free from evil things, lay up treasure in heaven by ^B keeping the commandments, and examine himself concerning his daily thoughts and acts. He must not entangle himself in the business affairs and chafferings of this life, or be interested in the life of the slothful, but zealously copy that of the holy fathers. He must rejoice with those who practise virtue successfully and not envy them; suffer with those who suffer and weep with them and grieve for them much and not condemn them.

He must not reproach the man who turns from sin. He must never justify himself, but confess before God and men that ^C he is a sinner above all others. He must admonish the disorderly, encourage the faint-hearted, support the weak,³ wash the feet of the saints, attend to hospitality and brotherly love, be at peace with his comrades in the faith, shun heretics, read the Canonical books, and never even open the apocryphal⁴ ones. He must not dispute about the Father, Son, and Holy Ghost, but speak and think boldly about the Trinity, uncreated and of one substance, and say to those who ask questions, that it is necessary

¹ τοῦ αὐτοῦ λόγος περὶ ἀσκησέως (*Sermo eiusdem de Ascetica Disciplina*).

² See Rom. xii. 12.

³ 1 Thess. v. 14¶.

⁴ Uncanonical.

to be baptized, as we have received the tradition, to believe as we have been baptized, to worship as we have believed.¹ He must be occupied in good works and words, swear not at all, not give his money upon usury,² nor his corn and wine and oil to make profit withal. He must refrain from excess of eating, and from drunkenness, and business cares, must not speak deceitfully nor utter a word against anyone. He must not rail at any man, nor listen with pleasure to the railing of others, nor be swift to believe accusations against anyone. Anger must not master him, nor despondency rule over him. He must not be readily angry with his neighbour, nor retain wrath against anyone, nor render evil for evil. He must rather be reviled than revile, be struck than strike, be wronged than wrong, be defrauded than defraud.

Before all, the monk must refrain from meeting women and drinking wine, since wine and women will cause men of understanding to fall away.³ And while he keeps according to his ability the commandments of the Lord, he must not give way to *accidie*, but expect his reward and praise from Him and long for the enjoyment of eternal life, and have ever before him the words of David and say: "I saw the Lord always before me, because he is at my right hand, lest I be moved."⁴ Like a son, he must love God with all his heart and strength and mind and power. As a slave, he must reverence and fear Him and obey Him and work out his salvation with fear and trembling.⁵ He must be fervent in spirit,⁶ clad with the panoply⁷ of the Holy Spirit, and run not uncertainly, and fight not as one that beats the air,⁸ and overcome the adversary by weakness of the flesh and poverty of the soul, and do all that is commanded him and yet call himself unprofitable.⁹ He must give thanks to the holy and glorious and terrible God, and do nothing by strife and vainglory,¹⁰ but all for God's sake and to please Him.¹¹ "For God has scattered the bones of the men-pleasers."¹² He must not boast at all, nor utter his own praises, nor enjoy hearing another utter them. He must serve secretly in all ways and do nothing to show off before men, but seek only the praise that comes from God and consider

¹ The baptismal formula sets the standard of worship. The formula "Glory be to the Father *and* to the Son *and* to the Holy Ghost" is apparently in the writer's mind. Basil used the two formulas "*through* the Son *in* the Holy Ghost" and "*with* the Son *together with* the Holy Ghost"; see *De Spir. Sanc.* i. 3.

² Ps. xv. 4, 5.

³ Sir. xix. 2.

⁴ Ps. xvi. 8.

⁵ Phil. ii. 12¶.

⁶ Rom. xii. 11¶.

⁷ Eph. vi. 11¶.

⁸ 1 Cor. ix. 26¶.

⁹ Lk. xvii. 10¶.

¹⁰ Phil. ii. 3¶.

¹¹ Reading αὐτοῦ for ἐαυτοῦ.

¹² Ps. liii. 5.

His terrible and glorious advent, his impending removal hence, the good things stored up for the righteous, and at the same time the fire prepared for the devil and his angels. Besides all this, he must remember the apostolic doctrine: "The sufferings of this present time are not worthy to be compared with the glory that shall be revealed to usward."¹

Also he must look forward and say with David: "For those that keep his commandments there is a great recompense,"² a mighty reward, crowns of righteousness, eternal habitations, endless life, joy unspeakable, and indestructible abiding with the Father and the Son and the Holy Ghost, the true God in heaven; a revealing of face to face; choruses in company with the angels, fathers, patriarchs, prophets, apostles, martyrs, confessors, and those who have pleased God from the beginning, with whom let us strive to be found, by the grace of our Lord Jesus Christ, to Whom be glory and dominion for ever. Amen.

¹ Rom. viii. 18.

² Ps. xix. 11, loosely quoted to fit the construction of the sentence.

PRELUDE

ON THE JUDGMENT OF GOD.¹

THANKS to the kindness and mercy of the good God shown in the grace of our Lord Jesus Christ, by the operation of the Holy Spirit, I was delivered from the deceitfulness of the tradition of those outside, having been brought up from the very beginning by Christian parents. With them I learned from a babe the Holy Scriptures,² which led me to a knowledge of the truth. When I became a man,³ being often away from home⁴ and, as was natural, engaged in many business affairs, in other arts and branches of knowledge I was noticing the great harmony among themselves of those who made an exact study of each. Whereas in the Church of God alone, for which Christ died and on which He poured out the Holy Spirit richly, I saw a great and exceeding discord on the part of many men both in their relations with one another and their views about the divine Scripture. And, what was most horrible of all, I saw its very leaders differing so much from one another in sentiment and opinion, and so hostile to the commandments of our Lord Jesus Christ, and so mercilessly rending the Church of God, and unsparingly agitating His flock, that now, if ever, when the Anomoeans⁵ had sprung up, was fulfilled the saying: "From among your own selves shall men arise, speaking perverse things, to draw away the disciples B after them."⁶

Seeing these and such-like things and wondering, moreover, what and whence was the cause of so great an evil, first of all

¹ Τοῦ αὐτοῦ προόμιον περὶ κρίματος θεοῦ (*Prooemium, De Iudicio Dei*). Here the Ἀσκητικόν proper, as written by B., begins. See Intr. p. 11.

² Cf. 2 Tim. iii. 15. See Intr. p. 13, for a summary of B.'s life.

³ Cf. 1 Cor. xiii. 11.

⁴ B. returned to Caesarea from Athens in 356. Shortly afterwards he started on a tour through Egypt, Palestine and Mesopotamia. He was back at Caesarea in 358.

⁵ The radical and logical Arians, who maintained that the Son was *unlike* the Father and of *different substance*. They were led by Aetius first, then by Eunomius, against whom Basil wrote five books. Shortly before he wrote this treatise, B. had been contending with Aetius at Constantinople; see Intr. p. 13.

⁶ Acts xx. 30.

I lived as it were in profound darkness and was inclining, as it were on scales, first in this direction and then in that. Now one man would attract me, now another, as is the established custom with mankind; then again they would repel me because of the truth I recognised in the divine Scriptures. When this had been for a long while my position and I was anxiously considering the cause I have just mentioned, I remembered the book of Judges which tells how each did what was right in his own eyes and gives the reason by saying: "In those days there was no king in Israel."¹ So having remembered this, I considered this also about the present situation, which indeed is perhaps fearful and strange to speak of, but is most true if you look into the matter—that perhaps even now, because of the neglect of the one great true and only King and God of all, such great dissension and strife take place among Churchmen, each man deserting the teaching of our Lord Jesus Christ and arbitrarily claiming the right to arguments and definitions of his own, and wishing to rule over against the Lord rather than be ruled by Him.

Considering these things and perturbed at the excessive amount of impiety, I carried my investigation further. I was the more convinced, even from the affairs of this life, that the above-mentioned cause was the true one. For I beheld on the one hand all the good order of the multitude that prevails so long as the common obedience of the others towards a single head is preserved; and on the other hand all the disagreement and division, even mob-rule, which proceeds from lack of obedience to rulers. I once saw² a swarm of bees flying in military formation according to the law of their nature and following their king in good order.³ And I both saw and heard many examples of this principle. But those who have studied these matters know still more, so that from investigation what I have said is shown to be true. For if those who obey one command and have one king are characterised by good order and agreement, then

¹ Judg. xi. 25.

² A favourite form of speech of B.; see vol. ii. 37D, 42E, 63A, 120A, the first and last of which are reminiscences of animal behaviour.

³ Until the 17th century (see R. A. Gregory, *Discovery*, p. 70) a king bee was supposed to rule the hive. So Shakespeare, *Henry V*, I. ii: "For so work the honey bees. . . . They have a king and officers of sorts." Basil had a love of nature rare in antiquity; see the famous *Ep.* xiv. and *Hex. passim*. Were details of his coenobia suggested by the hive? A few years later the Cappadocian Elpidius is said to have lived with the brethren "like a little king in the midst of the bees" (*Hist. Laus.* xlviii. 2). The bee had played an important part in Anatolian religion; see Ramsay in Hastings' *D.B.* v. 116b.

all discord and division is a sign that there is no one to rule. In 215A the same fashion such disagreement as regards both the commandments of the Lord and one another, if found in our midst, lays us open to the accusation that we have either deserted our true King (as Scripture says, "Only there is one that restraineth now, until he be taken out of the way"¹), or else have denied Him—"The fool hath said in his heart, There is no God."² As a sign or proof of which he adds: "They are corrupt and have become abominable in their works."

Here then Scripture has shown the visible wickedness that is B as it were a mark of inward impiety of this kind lurking secretly in the soul. Indeed the blessed apostle Paul, eagerly trying to induce the abandoned to fear God's judgments, defines this as their punishment, that those who have neglected the true knowledge of God are in consequence condemned. For what does he say? "And even as they refused to have God in their knowledge, God gave them up unto a reprobate mind, to do those things which are not fitting, being filled with all unrighteousness, wickedness, covetousness, malicious, full of envy, etc."³ And I C think the apostle formed this judgment not of himself (for he had Christ speaking within him) but led by that utterance of Christ⁴ in which He says that He spoke to the multitude in parables for this reason, that they should not understand the divine mysteries of the Gospel, because they had already closed their eyes and heard heavily with their ears and their senseless heart became gross; in order that they might have to endure as their penalty loss of sight in regard to greater things, since they had previously chosen to be darkened, having been blinded in the eye of the soul. This is what David feared might befall, when he D said: "Enlighten mine eyes lest I sleep the sleep of death."⁵ From these and similar considerations I reckoned it obvious, that—generally speaking—the baseness of passions introduces, through ignorance about God, a reprobate understanding. And in particular there arises dissension of the many with one another, because we render ourselves unworthy of the attention of the Lord. But as for the consideration of such a life—if indeed I should ever decide to consider it—I should be unable to measure the greatness of such stupidity, madness, or folly, so excessive is its wickedness. For if even among dumb animals we find mutual

¹ 2 Thess. ii. 8.

² Ps. xiv. 1.

³ Rom. i. 28; 29 *πεπληρωμένους πάσης ἀδικίας, πονηρίας, πλεονεξίας, κακίας* . . . ** for *πασῇ ἀδικίᾳ* κτλ.

⁴ Mt. xiii. 13 f.¶

⁵ Ps. xiii. 3. B. reads *μου* after *ὀφθαλμούς* with *℣ARU* as against Sw.'s (B) text.

Harmony successfully maintained, thanks to their amenability to their leader, what can we say when we are discovered having such difference between one another and such antagonism to the commands of Christ? Must we not think that all these examples in nature are put forth now by the good God for our instruction and warning, but in the great and terrible day of judgment they will be produced for the shame and condemnation of those who

216A do not receive correction at the hands of Him Who said once and is ever saying: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know me, and my people hath not understood me"¹—and many such-like things? Then there is that which the apostle said: "Whether one member suffereth, all the members suffer with it: or one member is honoured, all the members rejoice with it."² And, "That there should be no schisms in the body, but that the members should have the same care for one another,"³ being moved, no doubt, by the one in-

B dwelling Spirit. Why has it been thus arranged? I think, that such order and discipline may be preserved far more in the Church of God, to which it has been said: "Ye are the body of Christ and severally members thereof,"⁴ since the one and only true head, that is Christ, clearly holds and unites each to the other with a view to the production of harmony. But where no harmony is preserved, no bond of peace kept,⁵ no meekness in the spirit treasured,⁶ but division and strife and jealousy⁷ are found—it would be very presumptuous to call such men members of

C Christ, or to say they are ruled by Him. But a frank mind would say boldly, that the mind of the flesh⁸ is ruler and king there, in accordance with the apostle's words, when he speaks definitively and says: "To whom ye present yourselves servants unto obedience, his servants ye are whom ye obey."⁹ He describes clearly the characteristics of such a state of mind, as when he says: "Where there are among you jealousy and strife and divisions, are ye not carnal?"¹⁰ At the same time he teaches clearly the serious consequences of these things and their incompatibility with piety, when he says: "The mind of the flesh is enmity against God, for it is not subject to the law of God, neither indeed can it be."¹¹ Because "no man," saith the Lord, "can serve two masters."¹²

¹ Isa. i. 3.

² 1 Cor. xii. 26 add ἐν before μέλος K.

³ 1 Cor. xii. 25 σχίσματα for σχίσμα K.

⁴ 1 Cor. xii. 27.

⁵ See Eph. iv. 3.

⁶ See 1 Cor. iv. 21.

⁷ See Gal. v. 20, 1 Cor. iii. 3.

⁸ See Rom. viii. 6.

⁹ Rom. vi. 16.

¹⁰ 1 Cor. iii. 3 add καὶ διχοστασίαι K.

¹¹ Rom. viii. 7.

¹² Mt. vi. 24.

Again, when the only-begotten Son of God, our Lord and God D
 Jesus Christ, through Whom all things were made, Himself cries :
 " I am come down from heaven, not to do mine own will, but the
 will of the Father that sent me,"¹ and " I do nothing of myself,"²
 and " I have received a commandment, what I should say and
 what I should speak "³—and when again the Holy Spirit dis-
 tributes great and marvellous gifts and works all things in all
 men, and speaks nothing of Himself, but whatever things He
 hears from the Lord that He speaks,⁴—how is it not much more
 necessary that the whole Church of God should strive earnestly E
 to keep the unity of the spirit in the bond of peace,⁵ to fulfil that
 which was spoken in the Acts : " The multitude of them that
 believed were of one heart and one soul "⁶ ; no one, that is, main-
 taining his own desire, but all in common seeking in the one
 Holy Spirit the will of the one Lord Jesus Christ, Who said : " I
 am come down from heaven, not to do mine own will, but the will
 of the Father that sent me "⁷? To Whom He says : " Not for
 these only do I pray, but for them also that believe on me through
 their word, that they all may be one." ⁸ On the strength of these 217A
 passages and many others which I have passed over in silence,
 I was so clearly and unanswerably convinced of the necessity of
 harmony on the part of the whole Church of God together, accord-
 ing to the will of Christ in the Holy Spirit, and of the danger and
 destructiveness of disobedience towards God shown in mutual
 dissensions (" for he that obeyeth not the Son," He says, " shall
 not see life, but the wrath of God will abide on him "⁹), that I
 thought it followed that I should investigate this problem further
 —namely, what manner of sins can have pardon with God,¹⁰ and
 for sins of what magnitude and quality a man becomes liable to B
 the penalty of disobedience.¹¹

I find, then, when I take up the divine Scriptures, in the Old
 and New Testaments, that disobedience towards God is plainly
 judged to lie not in the multitude of sins nor their magnitude,
 but in the mere transgression of any one command, and that
 there is a common judgment of God against all disobedience. In

¹ Jn. vi. 38 ἐκ for ἀπό K, add πατρός after με.

² Jn. viii. 28†.

³ Jn. xii. 49 ἐντολὴν ἔλαβον **.

⁴ Jn. xvi. 13¶.

⁵ Eph. iv. 3¶.

⁶ Acts iv. 32 ἡ καρδία καὶ ἡ ψυχὴ for καρδία καὶ ψυχὴ K.

⁷ Jn. vi. 38, as in 216D.

⁸ Jn. xvii. 20.

⁹ Jn. iii. 36 τὴν ζωὴν for ζωὴν K.

¹⁰ The background of this is the penitentiary system by which
 " sins unto death " were severely dealt with, and lighter sins in practice
 let alone. See 220c and Intr. p. 46.

¹¹ See B. 293.

the Old Testament I read that terrible end of Achan,¹ or the tale of the man who collected sticks on the Sabbath day,² neither of whom is ever recorded at any time to have sinned against God or wronged man in any other way, great or small. But the one for his first and only collection of wood pays the inexorable penalty, having found no place of repentance. For by the commandment of God he is at once stoned by all the people. And the other, because he had merely filched an article from the devoted things which had not yet been brought into the assembly nor even received by those who had been entrusted with such things, became the cause of destruction, not to himself alone, but also to his wife and children and moreover to his very tent with all his belongings. And the punishment of sin was already about to seize upon all the people as well, like a flame, (and that, D too, though they knew not what had happened, nor had they even excused the sinner,) and it would have done so if the people had not been smitten with compunction immediately after the slaughter of the men who were killed, perceiving the wrath of God; and if Joshua the son of Nun had not fallen to the ground together with the elders, sprinkling dust on his head, and if the guilty man discovered thus by lot had not paid the penalty described.

But someone may object that these men may well be suspected of other sins besides, on account of which they were E caught in these, but that the Holy Scripture mentions these only, as more serious and worthy of death.

But however bold one may be in adding to or subtracting from Scripture, will he then accuse Miriam the sister of Moses of a mass of sins, whose virtue is, I think, known to every one of the faithful? When she had merely said something against Moses by way of condemnation—and that true enough (for “he has taken to himself an Ethiopian wife,”³ she said)—she experienced such anger on the part of God, that not even Moses’ intercession secured to her the remission of the penalty of sin. So when I see Moses himself, the servant of God, that great hero, counted worthy of such great and wonderful honour from God, 218A Who often bears witness to him so that he is told: “I know thee before all and thou hast found grace before me”⁴—when I see him at the water of gainsaying, for no other reason than that he merely said to the people grumbling for lack of water: “Shall

¹ Jos. vii.

² Num. xv. 32 f.

³ Num. xii. 1 add ἐαυτῷ after ἔλαβεν.

⁴ Ex. xxxiii. 12 . . . καὶ εὐρηκας χάριν ἐνώπιόν μου (Sw. καὶ χάριν ἔχεις παρ’ ἐμοί). B. is influenced by v. 13, εἰ οὖν εὐρηκα χάριν ἐναντίον (ΑΓ ἐνώπιόν) σου.

we draw you water out of this rock ? ”¹—merely for this at once receiving a threat that he should not enter into the land of promise, which was at that time the sum of all the promises to the Jews. When I see him beseeching and yet receiving no concession ; when I see so many virtuous acts of his following that one short word in no way availing to win forgiveness ; then verily I see the severity of God, as the apostle terms it,² and am B verily persuaded of the truth of the saying, “ If the righteous is scarcely saved, where shall the ungodly and sinner appear ? ”³ And why do I say this ? When I hear that terrible declaration of God, which He makes even against the man who has transgressed one commandment in ignorance, I am unable adequately to fear the greatness of His wrath. For it is written : “ And if a soul sin and do any one of the things which the Lord has commanded not to be done, and has not known, and has sinned, and incurred sin ; he shall bring a lamb without blemish out of the flock, at its money value, for a guilt-offering unto the priest : and C the priest shall make atonement for him concerning the sins which he has committed in ignorance, and he himself knew it not, and it shall be forgiven him, for he is certainly guilty before the Lord.”⁴ And if against sins committed in ignorance the judgment is thus inexorable, and the sacrifice is necessary to expiate them, which also righteous Job is recorded as offering for his sons,⁵ what would anyone say concerning those who sin in knowledge, or who keep silence while others sin ? And lest we should seem to be deducing God’s indignation against these men merely with the help of plausible guesswork, it is necessary to quote once more the actual inspired Scripture, which is able D to set before us the judgment of such men at once, even by a single passage. “ The sons of Eli the priest,” it says, “ were sons of Belial.”⁶ Because Eli their father had not rebuked them vigorously he stirred up such anger against them in the long-suffering of God, that, when the Philistines attacked, those sons of his were killed in the battle on one day, and the whole people were defeated, and many of them were slain, and there befell also concerning the holy ark of God’s Covenant such things as had never before been heard, that the ark which it was unlawful for Israelites, and even all the priests themselves, even to touch, nor could any ordinary place receive it, this ark was carried E away by impious hands at different times from various places,

¹ Num. xx. 10. The order of words differs from Sw.’s (B) text.

² See Rom. xi. 22.

³ 1 Pet. iv. 18.

⁴ Lev. v. 17-19. In a few small variations Bas. agrees with B*A against B.

⁵ Job i. 5.

⁶ 1 Sam. ii. 12.

and put in idols' temples instead of in the holy place. In consequence of which it is easy to guess what laughter and ridicule occurred among the Philistines, even against the very name of God. As a further consequence it is recorded that Eli himself suffered a most pitiable end, having first received the warning that his seed should be removed from the priestly dignity—which actually happened.

Such were the great disasters that befell the people; such, 219A owing to the iniquity of his sons, were the sufferings of the father, who, so far as his own life went, was never accused of anything. Nor did he countenance their conduct by silence, but he often admonished them, that they should no longer persist in such sins, saying: "No, my sons, no; the reports which I hear of you are not good."¹ And enlarging on the greatness of their sin, he put the danger before them as very formidable. "For if a man sin against another man," he said, "they shall pray for him to B the Lord. But if he sin against God, who shall pray for him?" Nevertheless, since, as I said, he did not show fitting zeal against them, what I have described came to pass.

So I find very many judgments of this kind in the Old Testament against all disobedience. But when again I pass to the New Testament I find our Lord Jesus Christ, while not absolving from punishment sins committed in ignorance, yet extending His warning more sternly against those who possess knowledge, when He says: "That servant which knew his master's will, and made not himself ready, nor did according to his will, shall be beaten with many stripes; but he that knew not, and did things C worthy of stripes, shall be beaten with few stripes."²

When I find such declarations on the part of the only-begotten Son of God, and the indignation of the holy apostles against sinners, and when I consider the sufferings, so serious and so numerous, of those who have committed even one single sin, not less than those described in the Old Testament, but rather more, then I learn the severity of His judgment. For "to whom they have committed much, from him they will ask more."³ Note also what the blessed Paul says, showing at once the dignity of our calling and God's anger against every sin. "For the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds, casting down imaginations and every high thing that is exalted against the knowledge D of God, and bringing every thought into captivity to the obedience

¹ 1 Sam. ii. 24, 25. B's text differs considerably from Sw.'s text or apparatus.

² Lk. xii. 47 add *ἑαυτὸν* after *ἐτοιμάσας***, *μηδὲ* for *ἢ*; 48.

³ Lk. xii. 48 *ἀπαιτήσουσιν* for *αἰτήσουσιν*.

of Christ.”¹ And not only this, but “being in readiness to avenge all disobedience.” In this passage, if one examine carefully each word of what is said, he may perceive accurately the intention of the divine Scripture, how that it has not left the soul of each of us to go astray with erroneous notions, thinking that some sins are avenged and others left unavenged. But what does it say? “Casting down imaginations and *every* high thing that is exalted against the knowledge of God,” so that every sin ^E because it despises the divine commandment is called a high thing that is exalted against the knowledge of God, which also is declared plainly in the Book of Numbers. For when God had enumerated the involuntary sins and ordained the sacrifices appropriate to them, and was now about to decree what was fitting for the people in regard to the voluntary sins, He begins thus: “And the soul which shall act with a high hand”—by high hand ^{220A} He means the daring of those who sin voluntarily, what the apostle calls a high thing that is exalted against the knowledge of God. “The soul,” He says, “which shall act with a high hand, whether he be home-born or one of the proselytes, he will stir up God’s anger, and that soul shall be destroyed from the midst of its people. Because he hath despised the word of the Lord and hath broken His commandments, that soul shall be utterly cut off, its sin is in it.”²

At this point we must notice that, unless that soul be utterly cut off, its sin does not remain in it alone, but infects also those who have not manifested zeal for good, as is written in many ^B places and has often happened. And that we may learn from lesser examples what fear we should have in greater matters, let us consider what anger is shown in Deuteronomy against a disobedient priest or judge.

It says: “The man that doeth presumptuously in not obeying the priest that standeth to minister in the name of the Lord thy God or the judge that shall be in those days, even that man shall die, and thou shalt put away the evil from Israel. And all the people shall hear and fear and no more be impious.”³ Surely we should conclude that anyone reflecting on this would be ^C affected accordingly and be seized with terror.

Then it says: “and bringing every thought into captivity to the obedience of Christ”—*every* thought, not this or that one—“and being in readiness to avenge”—here again not this or

¹ 2 Cor. x. 4-6.

² Num. xv. 30, 31. Bas. has several divergences from Sw.’s (B) text—e.g. in 30 add μέσου, in 31 τὸ ῥῆμα with B^{ab}AF for τὰ ῥήματα.

³ Deut. xvii. 12, 13. Bas. agrees in the main with AF against Sw.’s (B) text.

some one, but "*all* disobedience."¹ Assuredly bad custom² has led us astray; great evils have been brought upon us by the perverted tradition of men, which indeed avoids some sins, but chooses others freely, and feigns violent indignation against some, such as murder and adultery and so forth³: but judges others not deserving even bare rebuke—I mean anger or slander or drunkenness or over-reaching, and many similar sins, against all of which in other passages too Paul, speaking in Christ, pronounced the same sentence, saying: "They who practise such things are worthy of death."⁴ But where every high thing that exalts itself against the knowledge of God is brought down, and every thought is brought into captivity to the obedience of Christ, and every disobedience in similar fashion is punished, then nothing remains not brought down, nothing is left unavenged, nothing remains outside the obedience of Christ. For the apostle Paul showed us a common and serious impiety inherent in every disobedience when he said: "Thou who gloriest in the law, through thy transgression of the law dishonourest thou God?"⁵ Perhaps these are merely words with no backing of fact? Consider this then. In Corinth the man that had his father's wife, though accused of nothing else except this only, is not only himself handed over to Satan for the destruction of the flesh until he should correct his sin by worthy fruits of repentance, but involves the whole Church together in those accusations because it had taken no proceedings against the sin. "What will ye? Shall I come against you with a rod?"⁶ and a little later: "And ye are puffed up and did not rather mourn, that he that had done this work might be taken from among you."⁷

And what of Ananias in the Acts⁸? What other evil thing do we find him doing, besides just this one? How then does he seem to deserve such anger? Having sold his own property, he brought the money for it and laid it at the feet of the apostles, taking something from the price—for this reason, that very hour he with his wife is judged worthy of death. He was not even counted worthy to learn the words which teach repentance for sin, for he found no time for compunction, at least for this sin, nor was he given the space appointed for repentance. But

¹ 2 Cor. x. 5, 6.

² What is this κακίστη συνήθεια? Hardly the existing penitential discipline, in view of the Canonical Epistles, but the moral outlook formed by it (Holl, p. 258).

³ Idolatry (i.e. apostasy) was the other death-sin.

⁴ Rom. i. 32.

⁵ Rom. ii. 23.

⁶ 1 Cor. iv. 21.

⁷ 1 Cor. v. 2 ἐξαρθῇ K for ἀρθῇ, πράξας for ποιήσας.

⁸ Cf. Acts v.

he who was the agent of such a great judgment, the minister of so great anger of God against the sinner, I mean the blessed Peter, who was set over all the disciples and alone, more than the others, received a testimony and felicitations and was entrusted with the keys of the kingdom of heaven ¹—when he was told by the Lord, “If I wash thee not, thou hast no part with me,” ² would not such a man importune his heart, however stony, till it had a fear and trembling before God’s judgments? And remember, he had given no indication of any sin or contempt, but had rather received surpassing honour as regards his Master C and had shown the reverence befitting a servant and disciple. For seeing the God and Lord of himself and all men, the King, Master, Teacher, Saviour, all in one, in the form of a servant girding Himself with a towel and desiring to wash his feet, then at once, as if coming to a perception of his own unworthiness and astounded at the dignity of Him Who approached, he cried out: “Lord, dost thou wash my feet?” and again: “Thou shalt never wash my feet.” ³ Whereupon he received so grave D a warning that if he had not at once recognised the truth of the Lord’s words and hastened to correct by obedience his former opposition, none of his former achievements, none of his virtuous acts, none of the blessings and gifts and promises from the Lord, not even the very revelation of the great and glorious good pleasure of the God and Father towards the only-begotten Son, ⁴ would have sufficed to make up for his present disobedience.

However, if I would narrate all that I find in the Old and New Testament, time would soon fail me as I expounded it. But when I come to the actual words of our Lord Jesus Christ E in the Gospel, the utterance of Him Who is about to judge the living and dead, which have more weight with the faithful than all other narratives and arguments, I see in them the great necessity, if I may say so, of obeying God in all things, and again, in the case of each commandment, absolutely no pardon left to those who do not repent of their disobedience, since one can 222A hardly venture a different opinion, or even let it enter the mind, in the face of such open, clear and unqualified declarations. “For heaven” He says “and earth shall pass away, but my words shall not pass away.” ⁵ There is no difference made in this passage, no discrimination, no reservation whatever made. He says not “these words” or “those” but “My words.” For it is written: “The Lord is faithful in all his words” ⁶—whether forbidding

¹ Cf. Mt. xvi. 17 f.

² Jn. xiii. 8.

³ Jn. xiii. 6, 8.

⁴ At the Transfiguration.

⁵ Mt. xxiv. 35.

⁶ Ps. cxlv. 14. Bas. adds *πιστός* with *8^{ca}* RT against Sw.’s (B) text.

anything, or commanding, or promising, or threatening, whether
 B He refers to the doing of what is forbidden, or to the leaving
 undone what is commanded. For that leaving of good works
 undone is punished equally with perpetrating evil works, is
 shown and proved sufficiently to any soul not afflicted with com-
 plete unbelief by the aforesaid judgment in the case of Peter.
 He had not done anything forbidden, nor had he left anything
 undone of the sort that condemns the slackness or contempt of
 the man responsible, but merely because he shrank from receiving
 the service and honour rendered by the Master, he received such
 a warning of a penalty which he would not have escaped, unless,

C as I said before, he had forestalled the wrath by the speed and
 vigour of his reformation. For since the good and compassionate
 God has thought fit, out of His long-suffering towards us, to
 show us the same thing often and by many examples, in order
 that by their frequency and constant recurrence at last with
 difficulty (as when joints are set with a lever and bathed with
 fomentations) the soul may be able to break the long-continued
 habit of wrong-doing, it is necessary for the present to mention
 those only who stand at the left hand of our Lord Jesus Christ
 in the great and terrible day of judgment; to whom He spake,

D Who received from the Father all authority to judge, Who comes
 to bring to light the secret things of darkness and to make mani-
 fest the counsels of the hearts: "Depart from me, ye cursed,
 into the eternal fire which is prepared for the devil and his angels."¹
 And He added the cause, not saying: "Because ye committed
 murder or fornication, or lied, or wronged any man, or did any
 other of the forbidden things, even the least." But what was it?
 Because ye neglected good works. For He says: "I was an
 hungred, and ye gave me no meat: I was thirsty, and ye gave me
 E no drink: I was a stranger, and ye took me not in: naked, and
 ye clothed me not: sick, and in prison, and ye visited me not."²

These and such things I have learned in the inspired Scriptures
 by the grace of the good God, Who wishes all men to be saved and
 to come to the knowledge of the truth and teaches man knowledge.
 And I have noticed the most horrible cause of the serious dis-
 sension of the many both with one another and with the com-
 mandments of the Lord, and have been instructed in that terrible
 judgment which is incurred by so great transgression, and taught
 that every disobedience of every decree of God is avenged in
 equal fashion. Further I have learned that fearful judgment
 which falls upon those who have not sinned, but nevertheless
 223A participate in the wrath because they have not shown earnest

¹ Mt. xxv. 41 add *οι* before *κατηραμένοι* K; 42; 43.

² Mt xxv. 42; 43.

zeal against sinners, and yet in many cases they have not even been aware of the sin. I thought it necessary late in the day, because I was always awaiting those who have undertaken the same contest of piety and because I had no confidence in my unaided efforts—but not I hope inopportunately—now at any rate to remind by selections from the inspired Scriptures those who are engaged in the contest of piety what things are displeasing to God and what things He is pleased with, and to put them before you to the best of my power according to the general wish. In order that we may be counted worthy by the grace of our Lord Jesus Christ and by the teaching of the Holy Ghost to spring B away from our accustomed desires and the observance of men's traditions and walk in the Gospel of the blessed God Jesus Christ our Lord. And in the present time that we may live in a way well pleasing to Him by the more vigorous avoidance of what is forbidden and the more earnest observance of what is approved, so that, in the future age of immortality, we may be able to escape the wrath that comes upon the sons of disobedience and be found worthy of eternal life and the heavenly kingdom promised from the Lord Jesus Christ to all “who keep his covenant and remember his commandments to do them.”¹

I remember the apostle's words: “In Christ Jesus neither C circumcision availeth anything nor uncircumcision, but faith working through love.”²

I deem it appropriate and necessary that I should now expound the sound faith and godly tenets concerning the Father, Son and Holy Ghost and then add the Morals.³

¹ Ps. ciii. 18.

² Gal. v. 6.

³ *De Iudicio*, *De Fide*, and *Moralia* were carefully written out by B. as part of a set plan, whereas the Rules were extempore utterances taken down presumably in shorthand. See Intr. p. 15.

CONCERNING FAITH.¹

WHEN, by the grace of God, I learned the command of your
 223D piety—a command worthy of your love in Christ towards God—
 in which you sought from us a written confession of our godly
 faith, at first I shrunk from complying, so conscious was I of my
 inadequate powers and my weakness. But when I remembered
 the apostle's words: "Forbearing one another in love,"² and
 again: "For with the heart man believeth unto righteousness,
 and with the heart confession is made unto salvation,"³ I decided
 that to refuse your request and to be silent about the saving
 confession was a course fraught with danger, and I had confidence
 E through Christ towards God, as it is written: "Not that we are
 sufficient of ourselves, to account anything as from ourselves;
 but our sufficiency is from God; who also made—the apostles
 then, and now also, and that too, for your sakes—us sufficient as
 ministers of a new covenant; not of the letter, but of the spirit."⁴
 You yourselves also know full well that it is the function of a
 faithful minister, whatever things his good master has entrusted
 to his charge, for the benefit of his fellow-servants, to preserve
 these for their use without adulteration or tricks of the trade.
 So that I too owe it to the common interest, to put before you
 according to God's good pleasure whatever I have learned from
 224A the inspired Scriptures. For if the Lord Himself, in Whom the
 Father was well pleased, "in whom are all the treasures of wisdom
 and knowledge hidden,"⁵ Who having received all authority and
 all judgment from the Father says: "He hath given me a com-
 mandment what I should say, and what I should speak"; and
 again: "the things therefore which I speak, even as the Father
 hath said unto me, so I speak"⁶; and the Holy Ghost speaks
 not from Himself, but whatever things He hears from Him, those
 He speaks⁷—how much more is it at once both pious and safe
 for us to think and do this in the name of our Lord Jesus Christ?

¹ Τοῦ αὐτοῦ περὶ πίστεως (*Eiusdem de Fide*).² Eph. iv. 2¶.³ Rom. x. 10.⁴ 2 Cor. iii. 5 ἀφ' ἐαυτῶν after ἔσμεν K.⁵ Col. ii. 3 add τῆς before γνῶσεως.⁶ Jn. xii. 49, 50.⁷ Jn. xvi. 13¶.

As long as I was obliged to contend against the heresies which B arose from time to time, I thought it fitting, following the example of my predecessors, when confronted by the different impieties sown by the devil, to use controversial language and oppose, or rather, refute the blasphemies that were introduced. My language varied on different occasions as the need of the patients constrained me; frequently consisting of terms not found in Scripture, yet all the same not alien from the godly sense of Scripture; just as the apostle frequently did not shrink from using heathen ¹ phrases to attain his object. But on this occasion I think it befits the object common to you and us to fulfil the C command of your love in Christ in the simplicity of the sound faith, saying what I have been taught from the inspired Scripture. I will avoid those titles and words, which are not actually found in divine Scripture ²—though they preserve the implied Scriptural meaning—and whatever words in addition to the novelty of their language also bring us a new sense, and cannot be found to have been used by the saints, these I shall shun completely as novel and alien to the godly faith. Now faith is an unhesitating acceptance of what is heard, ³ with full conviction of the truth of what is proclaimed by the grace of God, such as Abraham D showed, of whom it is testified: “He wavered not through unbelief, but waxed strong through faith, giving glory to God, and being fully assured that whatever he has promised, he is able also to perform.” ⁴ But if “the Lord is faithful in all his words” ⁵ and “all his commandments are faithful, stablished for ever and ever, done in truth and uprightness,” ⁶ it is a manifest lapse from faith and incurs the charge of arrogance, if one disregards anything of what is written or introduces anything not written; for our Lord Jesus Christ said: “My sheep hear my voice,” ⁷ and before that He had said: “And a stranger they will not follow, E but will flee from him; for they know not the voice of strangers.” ⁸

¹ Ἑλληνικοῖς; e.g. his metaphors from games.

² The conservative party after Nicaea viewed with suspicion the introduction of non-scriptural phrases (like ὁμοούσιος) into confessions of faith. B. sees the necessity of such phrases but is apologetic in regard to them. Note the accumulation of Scripture phrases in his baptismal creed (227B–228A), and his attempt in the *Morals* to define the entire Christian life in excerpts from Scripture. Cf. also B. 1, *Mor.* xxvi. 1, lxxx. 22 (317D); *In Eun.* II. xxvii.

³ Cf. *Epp.* ccxxxiv. 2, ccxxxv. 1. Another definition of faith is found in *Mor.* lxxx. 22. ⁴ Rom. iv. 20, 21.

⁵ Ps. cxlv. 14. B. adds πασι with N^{ca}RT, as against Sw.’s (B) text.

⁶ Ps. cxi. 8.

⁷ Jn. x. 27 τὰ ἐμὰ πρόβατα τῆς ἐμῆς φωνῆς ἀκούει **.

⁸ Jn. x. 5.

And the apostle, taking an example from human life, sternly forbids adding or subtracting anything in the inspired Scriptures, when he says : " Though it be but a man's covenant, yet when it hath been confirmed, no one maketh it void, or addeth thereto." ¹

225A So we have decided to avoid always and especially now every word and thought foreign to the teaching of the Lord, since the object set before both us and you, as I said before, is very different from those discussions by which on one or other occasion we have been led to write or speak in various ways.² For then our endeavour was the refutation of heresy and the frustrating of the plots of the devil : but now our purpose is simply the confession and manifestation of the sound faith. Therefore the same method of speaking is not fitting for us on this occasion. For as no man would carry the same weapons going to war and going farming (for the weapons of those who work for their own livelihood in security are quite different from the suits of armour of those who are arrayed for war), so the man who exhorts with sound teaching would not speak in the same way as he who refutes the gainsayers. For one form of speech is suitable for refutation, and another form for exhortation. The simplicity of those who confess their religion in peace is one thing, the violent efforts of those who make a stand against " the oppositions of the knowledge which is falsely so called " ³ are something quite different. So that we should in this way arrange our words with judgment and always use appropriate language whether we are C engaged in controversy or in constructive work, now resisting manfully those who try to destroy the faith by devilish arts, now expounding it in simple and homely fashion to those who wish to be edified in the faith, and doing nothing else than what the apostle said : " to know how ye ought to answer each one." ⁴

D But before we come to the actual confession of faith, this also deserves to be noted, that the nature of the majesty and glory of God, being inexpressible in word and incomprehensible by mind, cannot be explained or understood by one phrase or thought, but requires a number of those in current use. Inspired Scripture with difficulty taught the pure in heart " as in a mirror, darkly." ⁵

¹ Gal. iii. 15.

² There is no evidence to show what controversial writings B. has in mind. The books *In Eunomium* were written about this time and may be referred to. See Intr. p. 16.

³ 1 Tim. vi. 20¶.

⁴ Col. iv. 6 ἀποκριθῆναι for ἀποκριθεσθαι **. Note the reluctance with which B. enters upon controversy.

⁵ 1 Cor. xiii. 12¶.

For to see face to face and to know perfectly is promised in the age to come to those worthy of receiving it. But now, even though it be a Paul or Peter, one sees truly what one sees, and is not deceived, nor the victim of a phantasy, yet one sees in a mirror and darkly, and receiving now with gratitude that which is in part one waits with joy for that which is perfect in the future.

The apostle Paul assures us of this, composing a discourse in some such terms as these¹: "When I was a child, just learning E the rudiments of the beginning of God's oracles, I spake as a child, I felt as a child, I thought as a child, but now that I have become a man and am pressing on to reach the measure of the stature of the fulness of Christ, I have put away childish things. And such progress and improvement did I make in comprehension of the divine Scriptures that the knowledge² which is concerned with the Jewish worship seems like the movements of a child's mind, but the knowledge which comes through the Gospel is fitting for a man in every respect grown up. Similarly 226A that which now seems perfect in knowledge, if it is compared with the knowledge which shall be revealed in the age to come to the worthy, is so slight and obscure that it falls more short of the clarity of the age to come than 'seeing through a glass and darkly' falls short of 'face to face.'" This is confirmed also by the blessed Peter and John and the rest of the disciples of the Lord, who with all their constant progress and improvement in the present life yet themselves also assert just as much the surpassing excellence of the knowledge reserved for the age to come. B For after they had appeared worthy of being chosen by the Lord, of living with Him, of being sent out by Him, of receiving spiritual gifts; after they had been told: "unto you it is given to know the mysteries of the Kingdom of heaven"³—after such knowledge, such revelation of secrets hidden from the rest, yet at the last, at the very hour of the Lord's passion, they were told: "I have yet many things to say unto you, but ye cannot bear them now."⁴

¹ See 1 Cor. xiii. 11.

² ἐπίγνωσιν . . . γνῶσιν, the former word being used of the *inferior* kind of knowledge. The old idea was that ἐπίγνωσις meant fuller, further knowledge. J. A. Robinson in *Ephes.* p. 248 f. argues that the force of ἐπι- is directive, knowledge directed *towards* the object. On the whole the papyri support him (see Milligan-Moulton). The two words here are merely used for variety's sake.

³ Mt. xiii. 11.

⁴ Jn. xvi. 12

From these and such-like considerations we learn that the inspired Scripture is greatly conscious of the unlimited character of knowledge, and the unattainability of the divine mysteries at the present time by human nature, since to each man as he progresses more is always being added, and yet he ever falls short of worthy achievement, until that which is perfect comes, when that which is in part shall be done away. Therefore neither is one name sufficient to declare all the glories of God, nor without danger is a single name accepted as a complete description. For if a man says "God," that does not necessarily connote Father, and in Father the idea of Maker is absent. Again, in these titles is lacking goodness, wisdom, power, and the other qualities found in Holy Scripture. Again, if we apply the word Father to God wholly according to our use of the term, we are impious. For it denotes passions¹ and sexual powers and ignorance and weakness, and things of this sort. Similarly with "Maker." For with us the notion involves time, material, instruments, assistance, from all of which godly thoughts about God must be pure, so far as is possible for the human mind. For, as I said, though all minds were united in investigating the mystery, and all tongues agreed in proclaiming it, never could one attain a worthy appreciation of it. This thought is given us clearly by Solomon, wisest of men, when he says: "I said, I will be wise: but it was removed from me far beyond where it was."² Not that it really fled, but because its unattainability is manifested most of all to those to whom by the grace of God knowledge has most abundantly come. So the inspired Scripture of necessity uses several names and words for a partial setting forth, and that darkly, of the divine glory. But we have neither power nor
 227A leisure to recount everything said in every place by the inspired Scriptures concerning Father, Son and Holy Ghost, since your demands are so pressing. But when we have quoted a few out of the whole number, we think these will prove satisfactory to your conscience, as both showing our views to be based on Scripture and convincing you yourselves of their truth, and others who want to learn of us. For as many arguments prove to us one pious doctrine,³ so a fair-minded man, I think, will recognise from a few instances the piety of all our views.⁴

¹ πᾶθος. Cf. the first of the Thirty-nine Articles, in which God is said to be "without passions" (*impassibilis*). Cf. *Ep.* cccxxiv. 1.

² Eccl. vii. 23.

³ Or thought (ἐννοίαν).

⁴ As a rule one argues from the many to the few, proving one proposition by many examples; the reverse process is adopted here.

We believe therefore ¹ and confess ² one only true and good B God ³ and Father almighty, of Whom are all things, the God and Father of our Lord and God Jesus Christ :

And His one only-begotten Son, our Lord and God ⁴ Jesus Christ, only true, through Whom all things were made ⁵ both visible and invisible ; and in Whom all things consist. ⁶ Who was in the beginning with God and was God ⁷ ; and afterwards according to the Scriptures “ was seen on earth and lived with men ” ⁸ ; Who being in the form of God thought it not robbery to be equal with God, but emptied Himself and through birth from a Virgin took the form of a servant and was found in fashion as a man and fulfilled all things written with reference to Him and concerning Him, according to the commandment of the Father, and became obedient unto death, even the death of the Cross, ⁹ and on the third day He rose from the dead, according to the Scriptures, ¹⁰ and was seen by His holy disciples and the rest, as it is written. And He ascended into heaven and sitteth at the right hand of the Father ; Whence He cometh ¹¹ at the end of this world to raise all men, ¹² and to render to each man according to his conduct. When the just shall be taken up to life eternal and the Kingdom of heaven, and the sinners shall be condemned

¹ This interesting baptismal confession is given by Hahn, *Bibliothek der Symbole*, p. 269, among other “ Privat-Symbole.” It is discussed by Kattenbusch (*Das apostolische Symbol*, i. 342 f.), who accepts it as Basilian, though he finds the absence of any distinction between *ὁσία* and *ὁπίστασις* suspicious. But in any case this treatise is early (see Intr. p. 15). B. has only just been ordained priest—note the diffidence of the treatise throughout. By “ we baptize ” at the end all he means is that a profession of faith in the Trinity, such as *in expanded form* he has just given, is the baptismal confession. A number of passages in *De Sp. Sanc.* (see x. 36, xi. 27, xii. 28, xv. 35, xvii. 43 f., xxiv. 55, xxvii. 67) suggest that a bare confession of faith in the Trinity was B.’s baptismal confession. Kattenbusch points out that the Creed follows the general plan of the Nicene Creed, especially in the expansion of the Incarnation and Second Coming ; that there is nothing corresponding to the later clauses of the third section of the Roman Creed ; and that, though we are reminded of all kinds of confessions, there are no proved relationships.

² The addition of these words explains the absence of *εις*.

³ *v.l.* Κύριον.

⁴ κύριον καὶ θεὸν ἡμῶν. A phrase not found elsewhere in confessions.

⁵ Jn. i. 3. None of these references is included in the table of N.T. quotations given in the Introduction.

⁶ Col. i. 16, 17.

⁷ Jn. i. 1, 2.

⁸ Bar. iii. 38.

⁹ Phil. ii. 6–8.

¹⁰ 1 Cor. xv. 4.

¹¹ This is the phrase of the Roman symbol and unique in the East. See Kattenbusch’s note.

¹² Jn. vi. 39, 44, 54.

to eternal punishment,¹ where their worm dieth not and the fire is not quenched.²

D And one only Holy Spirit, the Paraclete, in Whom we were sealed unto the day of redemption³: the Spirit of truth,⁴ the Spirit of adoption, in Whom we cry Abba, Father.⁵ Who divideth and worketh the gifts that come of God, to each for his good, as He wills.⁶ Who teacheth all things and bringeth all things to remembrance, as many as He heareth from the Son.⁷ Who is good and Who leadeth into all truth⁸ and stablisheth all that believe both in sure knowledge and accurate confession, and godly service, and spiritual and true worship of God the Father,⁹ and of His only-begotten **E** Son our Lord and God Jesus Christ, and of Himself. Each name explaining to us clearly the characteristic quality¹⁰ of the One named, and in the case of each of those named certain special **228A** characteristics¹¹ being with all reverence observed, the Father in the characteristics of Fatherhood, the Son in the characteristics of Sonship, and the Holy Spirit in His own characteristics; neither the Holy Spirit speaking of Himself, nor the Son doing anything of Himself; the Father sending the Son, and the Son the Holy Spirit.

So we believe, and so we baptize¹² into a Trinity of one Substance,¹³ according to the command of our Lord Jesus Christ, Who said: "Go, make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all things whatsoever I command you."¹⁴

B If we keep this faith, we show love towards Him and are counted worthy to abide in Him, as it is written: "He that loveth me not," saith the Lord, "keepeth not my word."¹⁵ And again: "He that hath my commandments and keepeth them, he it is that loveth me."¹⁶

I marvel exceedingly that when our Lord Jesus Christ Himself says: "Rejoice not, that the demons are subject to you; but rejoice that your names are written in heaven"¹⁷ and again:

¹ Mt. xxv. 46.

² Mk. ix. 48.

³ Eph. iv. 30.

⁴ Jn. xiv. 17.

⁵ Rom. viii. 15.

⁶ 1 Cor. xii. 11.

⁷ Jn. xiv. 26.

⁸ Jn. xvi. 13.

⁹ Jn. iv. 23. Cf. *Ep.* cccxxv. 1 καὶ τῇ τοιαύτῃ πίστει ἢ προσκύνῃσις (ἀκολουθεῖ).

¹⁰ ἰδιότητα.

¹¹ ἰδιωμάτων.

¹² See above. This is not strictly a baptismal creed.

¹³ See *Ep.* ix, written about 360, for B.'s reason for adopting the Homoeousion. Cf. 212c.

¹⁴ Mt. xxviii. 19, 20.

¹⁵ Jn. xiv. 24.

¹⁶ Jn. xiv. 21.

¹⁷ Lk. x. 20 δαιμόνια for πνεύματα, γέγραπται for ἐγγέγραπται.

“ By this shall all men know that ye are my disciples, if ye have love one to another.”¹ On which account the apostle, showing the necessity of love in all things, testifies²: “ If I speak with the C tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal. And if I have prophecy, and know all mysteries, and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing.” And a little later: “ but whether there be prophecies, they shall be done away; whether there be tongues, they shall cease; whether there be knowledge, it shall be done away,” and the rest. To which he adds: “ But now abideth faith, hope, love, these three, and the greatest of these is love.”

Since these and such-like things are thus ordained both by D the Lord and the apostles, I marvel, I say, how men show such energy and excitement over things which are being done away and brought to nought, but concerning abiding things and especially love, the greatest of all, which characterises the Christian, not only do they take no heed, but they actually oppose those who are keen and, fighting against them, fulfil what is written: “ They enter not in themselves and those that are entering in they hinder.”³ Wherefore I beseech and implore you to cease from curious investigation and unbecoming strife about words, and to be content with what has been said by the Saints and the Lord Himself, and to have thoughts worthy of E the heavenly calling, and to live worthily of the Gospel of Christ, in hope of eternal life and the heavenly Kingdom prepared for all that keep the commandments of the God and Father, which are according to the Gospel of the blessed God Jesus Christ our Lord, in the Holy Spirit and in truth.

We are reminded by your piety⁴ that we should treat this subject before concluding and make our own sentiments clear both to you and through you to the brethren in Christ, to convince both you and them in the name of our Lord Jesus Christ. 229A So we thought it necessary and incumbent upon us so to do, that no one's mind should be disturbed by the variance of our words, should they differ from those which were spoken on different occasions but were always dictated by our need of replying to objections brought by men antagonistic to the truth. And again, that no one be shaken by the opposition of those who wish to ascribe to us strange doctrines, or often falsely attribute their own errors to our views in order to steal away the simple-minded.

¹ Jn. xiii. 35.

² 1 Cor. xiii. 1; v. 2 καὶ ἔχω for καὶ ἐάν; 8; 13.

³ Lk. xi. 52^f.

⁴ Addressed to a group of leaders, probably superiors of coenobia.

Of such you also must beware, since they are aliens from the evangelic and apostolic faith and love, and remember the apostle's words: "Though we, or an angel from heaven, should preach unto you any Gospel other than that which we preached unto you, let him be anathema."¹ In order that, keeping that other word: "Beware of false prophets"² and: "Withdraw yourself from every brother that walketh disorderly, and not after the tradition which they received of us,"³ we may walk according to the rule of the Saints, as it were "built upon the foundation of the apostles and prophets, Jesus Christ our Lord being the chief corner stone, in whom each building fitly framed together increaseth into a holy temple in the Lord."⁴ "And the God of peace sanctify you wholly: and may your whole spirit and soul and body be preserved blameless at the coming of our Lord Jesus Christ. Faithful is he that calleth you, who will also do it,"⁵ if you keep His commandments by the grace of Christ in the Holy Spirit.

We think that in the foregoing we have said enough for the present about the sound faith. Let us now strive to fulfil in the name of our Lord Jesus Christ our promise concerning the Morals.

D As many things as we find in the New Testament in scattered passages forbidden or approved, these according to our ability we have endeavoured to collect into summarised rules for the easy comprehension of such as desire them.⁶ We have appended to each rule also the number of the Scriptural passages⁷ contained in it, whether from the Gospel, or the Apostle, or the Acts, in order that he who reads the rule and sees the first number close by it, or maybe the second number, may then take up the actual Scripture and, having sought out the paragraph designated by the number already given, may there find the testimony by which the rule has been framed.

E My first wish was to append to the Rules the passages of the Old Testament which harmonise with each of the New Testament passages. But since the need was so urgent, and the brethren in Christ now more eagerly demanded from us our long-standing

¹ Gal. i. 8.

² Mt. vii. 15†.

³ 2 Thess. iii. 6.

⁴ Eph. ii. 20 adds τοῦ Κυρίου ἡμῶν**, Ἰησοῦ before Χριστοῦ K; 21.

⁵ 1 Thess. v. 23 ὁ δὲ θεὸς for αὐτὸς δὲ ὁ θεός**; 24.

⁶ In very many of the Morals Scripture is quoted or summarized, so that the lesson is conveyed even without the references.

⁷ Κεφαλαίων. The κεφάλαιον was a convenient division of a book of Scripture, longer than our verses and shorter than our chapters. B. means that he has added the references. Presumably these were written out in full at an early date. The text does not differ appreciably from that of the Longer and Shorter Rules. See Intr. p. 26.

promise, I remembered the words: "Give an occasion to the wise, and he will be yet wiser."¹ So that it is possible, for him who wishes, to use the sufficient opportunity of what he has got, and to take up the Old Testament and learn for himself the harmony of all inspired Scripture, especially as for the faithful who are convinced of the truth of the Lord's words one saying is enough. For the same reason also I considered it sufficient, as regards the New Testament, to adduce not all passages, but a few out of many.

¹ Prov. ix. 9.



THE MORALS.¹

I

1. *That those who believe in the Lord must first repent, according to the preaching of John and our Lord Jesus Christ Himself; for those who do not repent now are condemned with more severity than those who were condemned before the Gospel.* 234 A

Mt. iv. 17; xi. 20; 21 add καθήμεναι; 22 omit λέγω ὑμῖν*. B

2. *That the present time is one of repentance and forgiveness of sins, but in the world to come there is the just judgment of recompense.* C

Mt. ix. 6; xviii. 18 ὅσα ἂν for ὅσα ἑάν twice; 19 add ἀμὴν before D λέγω K; Jn. v. 28, 29; Rom. ii. 4; 5 ἑαυτῷ for σεαυτῷ*, καὶ before δικαιοκρισίας K; 6; Acts xvii. 30 πᾶσι for πάντας K; 31. 235 A

3. *That it is necessary that those who repent should weep bitterly and show from the heart the rest of the things proper to repentance.*

Mt. xxvi. 75 om. τοῦ before Ἰησοῦ, add αὐτῷ after εἰρηκότος K, add B ἡ after πρὶν*; 2 Cor. vii. 6 om. ὁ θεός after ἡμᾶς*; 7; 11 add ὑμᾶς after λυπηθῆναι K, add ἐν before ὑμῖν*, add ἐν before τῷ πράγματι K; Acts xix. 18; 19 τε for δέ after ἱκανοί*, συγκομίσαντες for συνενέγκαντες**. C

4. *That the mere giving up of sins is not sufficient for penitents to win salvation, but they need also fruits meet for repentance.*

Mt. iii. 7; 8 καρποὺς ἀξίους for καρπὸν ἀξιον; 9; 10 add καὶ after D Ἰδοὺ δέ K.

5. *That after departure from this life there is no opportunity for good deeds, since God in His long-suffering has measured out the present time for doing things that please Him.* E

Mt. xxv. 1; 2 φρονιμαὶ before μωραὶ K; 3 αἵτινες for αἱ γὰρ K; 236 A 4; 5; 6 add ἔρχεται after νόμιμος K; 7; 8; 9 add δέ after πορεύεσθε K; B 10–12; Lk. xiii. 24; 25 add Κύριε after Κύριε K; 2 Cor. vi. 2–4; Gal. C vi. 10.

II

1. *That it is impossible for a man to serve God who is associated with men estranged from godliness.*

Mt. vi. 24; 2 Cor. vi. 14–16. D

2. *That the man who would obey the Gospel must first be cleansed from all pollution of flesh and spirit, that thus he may become acceptable to God in the deeds of sanctity.* E

Mt. xxiii. 25; 26 αὐτῶν for αὐτοῦ K; 2 Cor. vii. 1. 237 A

¹ Τὰ ἱθιικά. The references only are given, as originally; see *De Fide, ad fin.* The division of the 80 Rules into sections is not in the MSS., having been made by the early editors for convenience of reference.

3. *That it is impossible for a man to become a disciple of the Lord who is warmly attached to any of the things of this life, or who tolerates anything which, even to a small degree, draws him away from the commandment of God.*

B Mt. x. 37, 38; xvi. 24, 25.

III

C 1. *That the first and great commandment in the law has been testified by the Lord to be this: to love God with all the heart; and the second, to love one's neighbour as oneself.*

D Mt. xxii. 37-39 conflated with Mk. xii. 28-30.

2. *That not to keep His commandments is a proof of not loving God and His Christ; but a proof of loving Him is the keeping of the commandments of Christ with endurance of His sufferings unto death.*

E Jn. xiv. 21, 24; Jn. xv. 10; Rom. viii. 35-37.

IV

238A 1. *That he honours and glorifies God who works His will; and he dishonours Him who transgresses His law.*

B Jn. xvii. 4 ἐτελείωσα for τελειώσας K; Mt. v. 16; Phil. i. 10;

11 καρπῶν . . . τῶν for καρποῦ . . . τοῦ K; Rom. ii. 23.

V

C 1. *That a man ought to be pure from all hatred towards all men, and to love his enemies; but on behalf of his friends to lay down his life, if occasion requires, having such love as God and His Christ had towards us.*

D Mt. v. 43 add τοῖς ἀρχαίοις*; 44; 48 ὥσπερ for ὥς K; Jn. iii. 16;

xv. 12 ἐγὼ after καθώς*; 13; Lk. vi. 35; 36 add οὖν after γίνεσθε K;

Rom. v. 8 ὁ θεός before εἰς ἡμᾶς*, ἡμῶν before ὄντων*; Eph. v. 1;

E 2 ἡμᾶς for ὑμᾶς K.

2. *That a sure sign of Christ's disciples is their mutual love in Him.*

Jn. xiii. 35.

239A 3. *That it is a proof of a man's not having the love of Christ towards his neighbour, when he does anything that harms him or troubles him so as to destroy his faith, even though what he does is in a manner permitted by the Scripture.*

B Rom. xiv. 15 ὁ Χριστός for Χριστός**.

4. *That the Christian ought in every way so far as in him lies to pacify the man who is vexed with him.*

C Mt. v. 23; 24; 1 Cor. iv. 12; 13 βλασφημούμενοι for δυσφημούμενοι K.

5. *That he who has a Christ-like love will on occasions even grieve the loved one, for his good.*

Jn. xvi. 5-7 ; 2 Cor. vii. 7-9.

D

VI

That a man ought without fear or shame to be bold in confessing our Lord Jesus Christ and His words.

Mt. x. 27 ἠκούσατε for ἀκούετε ; 28 φοβεῖσθε for φοβηθῆτε ; Mt. x. 32 ; 240A Lk. ix. 26 ; 2 Tim. i. 8 ; ii. 3.

VII

That though a man may seem to confess the Lord and hear His words, yet if he disobeys His commandments he is condemned, although he may be allowed by a divine concession to possess spiritual gifts.

Mt. vii. 21-23 ; Lk. vi. 46 ; Tit. i. 16.

C

VIII

1. *That a man ought not to waver and doubt with regard to the things said by the Lord, but to be persuaded that every utterance of God is true and possible, though nature suggests the opposite ; for herein lies the struggle of faith.*

Mt. xiv. 25 τῆς θαλάσσης for τὴν θάλασσαν K ; 26 τὴν θάλασσαν for Ε τῆς θαλάσσης K ; 27-31 ; Jn. vi. 52 τὴν σάρκα before δοῦναι ** ; 241A 53 omit ὁ Ἰησοῦς ** ; Lk. i. 13 ; 18-20 ; Rom. iv. 19, add οὐ before Β κατενόησε K ; 20-22.

2. *That he who in small things does not trust the Lord will clearly be far more unbelieving in greater things.*

Jn. iii. 12 ; Lk. xvi. 10.

D

3. *That a man ought not on the strength of his own arguments to set at nought the sayings of the Lord, but should realise that the words of the Lord are more worthy of credence than a man's private conviction.*

Mt. xxvi. 31 ; 33 add καὶ before εἰ, add δέ after ἐγώ K ; 34 omit Ε ὅτι after σοι * ; xxvi. 20 ; 21 λέγει for εἶπεν *, add αὐτοῖς *, omit ἀμήν ** ; 22 ἕκαστος αὐτῶν for εἰς ἕκαστος K ; Acts x. 13 ; 14 ἢ for καὶ K ; 15 ; 2 Cor. x. 5.

242A

IX

1. *That a man must not neglect the knowledge of his duty, but hearing the words of the Lord with attention understand them and do His will.*

Mt. xv. 15 ; 16 add Ἰησοῦς after ὁ δέ K ; 17 οὕτω for οὐ K ; 18 omit Β ἐκεῖνα ** ; Mt. xiii. 19 ; 23 ; Mk. vii. 14 πάντα for πάλιν K, εἶπεν for C ἔλεγεν *, omit πάντες ; Eph. v. 15 πῶς before ἀκριβῶς K ; 16 ; 17 συνίεντες for συνίετε K.

2. *That one must not be curious in things outside one's duty.*

D Jn. xiii. 27 omit οὖν *; 28; Acts i. 6; 7.

E 3. *That it is fitting for those who are eager to please God to ask questions about their duty.*

Mt. xiii. 36 φράσον for διασάφησον K; Mt. xix. 16 εἶπεν before αὐτῷ K;
244A add ἀγαθὲ after διδάσκαλε K; Lk. iii. 7; 10; Acts ii. 37.

4. *That a man who is asked questions must take care to answer properly.*

B Lk. x. 25 add καὶ before λέγων K; 26 εἶπεν δέ for ὁ δὲ εἶπεν **; 27 ἐξ ὅλης τῆς καρδίας σου κτλ. conflated with Mt. xxii. 37; Mk. xii. 30 ἐαυτὸν for σεαυτὸν **; 28 πρὸς αὐτόν for αὐτῷ **; Col. iv. 6.

C 5. *That while the condemnation of those who know and do not is greater, sinning in ignorance is not without danger.*

Lk. xii. 47 μηδὲ for ἥ K; 48.

X

1. *That the end of sin is death.*

D Jn. iii. 36 add τήν before ζώην (2nd) K; Rom. vi. 20; 21 add μέν before γάρ; 23; 1 Cor. xv. 26.

2. *That the end of the commandment of God is eternal life.*

E Jn. viii. 51; xii. 49; 50; Rom. vi. 22.

XI

244A 1. *That one must not despise God's judgments but fear them, even if recompense is slow in coming.*

B Mt. x. 28; Lk. xii. 45; 46; Jn. v. 14 τί σοι for σοί τι K; Eph. v. 6.

C 2. *That he who has been corrected for his former sins, and counted worthy of forgiveness, if he sin again prepares for himself a judgment of wrath worse than the former judgment.*

Jn. v. 14 as above.

3. *That when some have incurred the judgment of God's anger, the rest ought to fear and correct themselves.*

D Lk. xiii. 1; 2 add ὁ Ἰησοῦς before εἶπεν K; 3 ὡσαύτως for ὁμοίως K;

E 4 οὗτοι for αὗτοι K, add ἐν before Ἱερ. K; 5; Acts v. 5 add ταῦτα after ἀκούοντας K; 1 Cor. x. 10; 11 τύποι for τυπικῶς K.

245A 4. *That a man is often handed over as a punishment to his actual works of wickedness, because of previous impiety.*

B Rom. i. 28; 2 Thess. ii. 10; 11 omit καὶ before διὰ *.

5. *That a multitude of sinners cannot importune God, but such a one as pleases Him, whether man or woman.*

C Lk. iv. 25 omit δὲ before λέγω, ὅτι before πολλοί; 26 Σιδῶνος for

D Σιδωνίας K; 1 Cor. x. 1 ὑμῶν for ἡμῶν **; 2 ἐβαπτίσθησαν for ἐβαπτίσαντο; 3-5.

XII

1. *That all gainsaying, even though it arises from an affectionate and reverent intention, alienates the gainsayer from the Lord ; and that every word of the Lord must be received with full conviction.* E

Jn. xiii. 5 ; 6 add καὶ and ἐκεῖνος K ; 7 ; 8.

2. *That one must not follow human traditions to set at naught the commandments of God.* 246A

Mk. vii. 5 ἔπειτα for καὶ K ; ἀνίπτοις for κοιναῖς K ; 6 add ἀποκριθεὶς before εἶπεν K ; 8 add γάρ after ἀφέντες K. B

3. *That one must observe all things without omission that have been delivered by the Lord through the gospel and the apostles.*

Mt. xxviii. 19 ; 20 ; Lk. i. 6 ἐνώπιον for ἐναντίον K ; Lk. x. 16 C ὁ δὲ ἄθ. for καὶ ὁ ἄθ. ** ; 2 Thess. ii. 15 add ὡς διὰ before ὑμῶν **.

4. *That no man may put his own will before the will of the Lord ; D but in every matter a man must seek and do the will of God.*

Jn. v. 30 add πατρός after με K ; Lk. xxii. 41 προσεύξατο for προσεύχετο ; 42 τὸ ποτήριον before τοῦτο K, omit ἀπ' ἐμοῦ **, τὸ ἐμόν for μου ** ; Eph. ii. 3 τὸ θέλημα for τὰ θελήματα **, add ἡμῶν after διανοιῶν *, ἡμεν for ἡμεθα K.

XIII

1. *That one must always be sober and do God's works zealously, E recognising the danger of delay.*

Lk. xii. 35 ; 36 ἀναλύσει for ἀναλύσῃ ** ; 37 ἐλθὼν before ὁ κύριος K ; 247A 38 καὶ ἐάν for κἄν K, add ἔλθῃ after ἐάν K, add φυλακῇ after δευτέρᾳ K, add οἱ δοῦλοι K ; 39 add ἂν after οὐκ K, τὴν οἰκίαν for τὸν οἶκον ; 40 add οὖν after ὑμεῖς K ; 1 Thess. v. 1 γράφεσθαι before ὑμῖν * ; 2 add ἡ before B ἡμέρα K ; 6 add καὶ before οἱ K.

2. *That one must consider every time fitting for the zeal of those who would please God.*

Jn. ix. 4 ἐμέ for ἡμᾶς K ; Phil. ii. 12. C

XIV

1. *That one must not mix incongruous things, but recognise the proper time for everything that is done or said.*

Mt. ix. 14 ; 15 add ἐν ἐκείναις ταῖς ἡμέραις after νηστεύσουσιν ; Gal. D iv. 31 ἄρα for διό K ; v. 1 read τῇ ἐλευθερίᾳ οὖν ἢ Χριστὸς ἡμᾶς ἡλευθέρωσε στήκατε K.

XV

1. *That one must not hope in others' good deeds and neglect E one's own.*

Mt. iii. 8 καρπούς ἀξίους for καρπὸν ἀξιον ; 9.

XVI

248A 1. *That men who live with those who please God and do not cultivate a virtuous disposition are in no way benefited, although they preserve a likeness to them in outward appearance.*

- B Mt. xxv. 1; 2 φρόνιμοι . . . μωραί for μωραί . . . φρονίμου K, add αἱ before second πέντε K; 3 αἵτινες for αἱ γάρ K; 4 omit ἔλαιον **; xxv. 11 omit καί after ἔρχονται *; 12 omit ἀμήν **; Lk. xvii. 34 δύο before ἔσονται, omit ὁ before εἰς K; 35 omit ἔσονται before δύο, omit ἡ C before μία K, καὶ ἡ ἑτέρα for ἡ δὲ ἐτ. K; 37 πτώμα for σώμα, συναχθήσονται for ἐπισυναχθήσονται K, καὶ οἱ ἀετοὶ at end.

XVII

1. *That we must recognise the nature of this present time from the characteristics shown us by the Scripture, and having formed our opinion order our lives accordingly.*

- D Mt. xxiv. 32; 33 ταῦτα before πάντα; Lk. xii. 54 add τὴν before νεφέλην K, ἀπὸ δυσμῶν for ἐπὶ δ. K; 55; 56 πῶς οὐ δοκιμάζετε for πῶς E οὐκ οἶδατε δοκιμάζειν K; 1 Cor. vii. 29; 30; 31 τῷ κόσμῳ for τὸν κόσμον K.

XVIII

249A 1. *That one must carry out the commandments of God in such a way as the Lord ordered. For he that offends in the manner of executing them, though he may seem to carry out the commandment, is yet reprobate in God's sight.*

- B Lk. xiv. 12-14.

2. *That one must not carry out God's commandment to please men or because of any other human affection, but in everything have the aim of pleasing God and glorifying God.*

- C Mt. vi. 1 ἐλεημοσύνην for δικαιοσύνην K; 2 τῶν ἀνθρώπων for σου **;
D 1 Cor. x. 31; 1 Thess. ii. 4 τῷ θεῷ for θεῷ K; 5 omit ἐν before προφάσει K; 6.

3. *That one must perform the commandments of God with a good conscience and disposition towards both God and man. For he that doeth not thus is condemned.*

- 250A Mt. xxiii. 25; 26; Rom. xii. 8 †; Phil. ii. 14; 1 Tim. i. 5; 18; 19.

4. *That a prudent management of lesser things justifies a decision to recompense by the charge of greater things.*

- B Mt. xxv. 23; 29 ἀπὸ δὲ τοῦ for τοῦ δέ K; Lk. xvi. 11; 12.

5. *That one must perform the commandments of the Lord with insatiable desire, always pressing further forward.*

- C Mt. v. 6; Phil. iii. 13 τῶν μὲν ὀπίσθεν for τὰ μὲν ὀπίσω *.

6. *That one must so perform the commandments of God that, so far as lies in the power of the performer, all are enlightened and God is glorified.*

Mt. v. 14; 15 omit αὐτόν** ; 16 ὑμῶν after ἔργα** ; Lk. viii. 16 D κρύπτει for καλύπτει** ; Phil. i. 10; 11 καρπῶν δικ. for καρπὸν δικ. τόν K. E

XIX

1. *That one must not hinder him who does the will of God, whether he follows the commandment because it is God's commandment or because it seems reasonable; and that the doer must not pay heed to those who would hinder him, though they be close connections, but must abide in his purpose.*

Mt. iii. 13; 14; 15 ἡμῖν before ἐστίν* ; Mt. xvi. 21; 22; 23 251A μου εἰ for εἰ ἐμοῦ K ; Mk. x. 13 αὐτῶν before ἄψηται, τοῖς προσφέρουσιν for αὐτοῖς K ; 14 add καί after πρὸς με, τῶν οὐρανῶν for τοῦ θεοῦ ; Acts B xxi. 10; 11 omit τοῦ before Παύλου** ; 12 omit αὐτόν* ; 13 omit C τότε K, add δέ after ἀπεκρίθη ; 14; 1 Thess. ii. 15 add ἰδίους K ; 16. D

2. *That he who does God's commandment not of a sincere disposition, yet to outward appearance keeps the teaching of the Lord exactly, must not be hindered, because so far as the action goes no one is injured and at times some are even benefited by him. But he must be admonished to have a mind worthy of his action.*

Mt. vi. 2; 3; 4 add ἐν τῷ φανερῷ K ; Mk. ix. 38 ἀπεκρίθη δέ for E ἔφη, add λέγων K, add ὅς οὐκ ἀκολουθεῖ μεθ' ἡμῶν K (μεθ' ἡμῶν for 252A ὑμῖν), ἐκωλύσαμεν for ἐκωλύομεν K, omit αὐτόν** , ἀκολουθεῖ for ἡκο- B λουθεῖ K ; 39; 40; Phil. i. 15; 16; 17 ἐπιφέρειν for ἐγείρειν K ; 18 omit ὅτι K.

XX

1. *That those who believe in the Lord must be baptized into the name of the Father and the Son and the Holy Ghost.*

Mt. xxviii. 19; Jn. iii. 3; 5. C

2. *What is the inner meaning¹ or the power of baptism? The change of the baptized in mind, word, and deed, and his becoming, by the power given, that very thing² of which he was born.*

Jn. iii. 6; 7; 8 τῆς φωνῆς for τὴν φωνήν** ; Rom. vi. 11 ¶, 3-7; E Col. ii. 11 add τῶν ἁμαρτιῶν K ; 12 omit τῶν before νεκρῶν [at this 253A point some MSS insert a fresh title, summarising the teaching of the next two quotations]; Gal. iii. 27; 28 ἐν for εἰς* ; Col. iii. 9-11. B

XXI

1. *That participation in the body and blood of Christ is necessary for eternal life.*

Jn. vi. 53; 54. C

¹ λόγος.

² i.e. spirit.

2. *That he who approaches the Communion without consideration of the manner in which participation in the body and blood of Christ is granted is in no way benefited ; but he that partakes unworthily is condemned.*

D Jn. vi. 53 ; 62 ; 63 order of clauses inverted ** ; 1 Cor. xi. 27 add τοῦτον after ἄρτον K, add τοῦτο after ποτήριον* ; 28 ; 29 add ἀναξίως

E after πίνων K, add τοῦ Κυρίου after σῶμα K.

254A 3. *In what way one must eat the body and drink the blood of the Lord, for a memorial of the Lord's obedience unto death, in order that they who live may no longer live unto themselves but unto Him Who on their behalf died and was raised from the dead.*

B Lk. xxii. 19 ; 20 ὡσαύτως at beginning K, add ἐστὶν before ἐν, τῷ . . . ἐκχυνόμενῳ for τὸ . . . ἐκχυνόμενον** ; 1 Cor. xi. 23 ; 24 add λάβετε

C φάγετε K and κλώμενον K ; 26 add τοῦτο after ποτήριον K ; 2 Cor. v. 14 ; 15 ; 1 Cor. x. 16 ὁ ἄρτος for τὸν ἄρτον ; 17.

D 4. *That he who participates in the holy things should sing hymns unto the Lord.*

Mt. xxvi. 26 add τὸν before ἄρτον K, εὐχαριστήσας for εὐλογήσας K, ἐδίδου for δούς K ; 30.

XXII

E 1. *That the doing of sin alienates from the Lord and reconciles to the devil.*

Jn. viii. 34 ; 44 ; Rom. vi. 20.

255A 2. *That relationship to the Lord is not recognised in kinship according to the flesh, but is perfected in zealous fulfilment of God's wishes.*

Jn. viii. 47 ; Lk. viii. 20 καὶ ἀπηγγέλη for ἀπηγγέλη δέ K, add B λεγόντων K ; 21 αὐτοῖς for πρὸς αὐτούς* ; Jn. xv. 14 ὅσα for ἃ K ; Rom. viii. 14 εἰσιν after θεοῦ.

XXIII

1. *That he who is drawn away by sin against his will ought to understand that he is being mastered by some other previous sin, which he serves willingly and is henceforward led under its power even to things which he does not wish.*

C Rom. vii. 14 δέ for γάρ* ; σαρκικός for σάρκινος K ; 15-17 ; 18 D οὐχ εὐρίσκω for οὐ K ; 19-20.

XXIV

1. *That one must not lie but must speak the truth in everything.*

E Mt. v. 37 ; Eph. iv. 26 ; Col. iii. 9 †.

XXV

1. *That one should not make useless and contentious inquiries.*

2 Tim. ii. 14 εἰς οὐδέν for ἐπ' οὐδέν K ; 23.

2. *That one must not utter idle words, from which no benefit is derived. For to fail to speak, let alone do, what is actually good for the edifying of faith is to grieve the Holy Spirit of God.* 256A

Mt. xii. 36 ; Eph. iv. 29 πιστεως for χρείας* ; 30.

B

XXVI

1. *That every word or thing should be confirmed by the testimony of inspired Scripture, for the assuring of the good and the rebuking of the bad.*

Mt. iv. 3 αὐτῷ after προσελθὼν K ; 4 omit ὁ before ἄνθρωπος K ; C Acts ii. 4 ἅπαντες for πάντες K, αὐτοῖς before ἀποφθέγγεσθαι K ; ii. 12 διηπόρου for διηποροῦντο K, ἂν θέλοι for θέλει K, εἶναι before τοῦτο** ; D 13 χλευάζοντες for διαχλευάζοντες K ; 14 add ὁ before Πέτρος, ἅπαντες for πάντες K ; 15-17.

2. *That one should use illustrations drawn from nature and the familiar course of life for the confirmation of what is done or said.*

Mt. vii. 15 add δέ after προσέχετε K ; 16 ; 17 ; Lk. v. 30 οἱ γρ. αὐτῶν 257A καὶ οἱ Φαρ. for οἱ Φαρ. καὶ οἱ γρ. αὐ. K ; 31 αὐτοῖς for πρὸς αὐτούς* ; 2 Tim. ii. 4 ; 5.

XXVII

1. *That one must not be like those who are alienated from the teaching of the Lord, but must imitate God and the Saints according to the power given us by Him.* B

Mt. xx. 25 ; 26 γενέσθαι πρῶτος for μέγας γενέσθαι** ; 27 πρῶτος C before εἶναι ; 28 ; Rom. xii. 2 add ὑμῶν K ; 1 Cor. xi. 1.

XXVIII

1. *That one must not be dragged away by those who feign the truth, easily and without examining their credentials, but one must investigate each man with the help of the test given by Scripture.*

Mt. vii. 15 add δέ K ; 16 ; Jn. xiii. 35 ; 1 Cor. xii. 3 Ἰησοῦν for Εἰσοῦς K.

XXIX

1. *That each man must confirm his profession by his own works.*

Jn. v. 36 add ἐγὼ after ἃ K, ἀπέστειλεν for ἀπέσταλκεν ; x. 37 ; 258A 38 add μεν after ἔργοις, πιστεύσατε for πιστεύετε K, πιστεύσητε for γνώσκητε K, ἐν αὐτῷ for ἐν τῷ πατρὶ K ; 2 Cor. vi. 3 ; 4.

XXX

1. *That the sacred things must not be insulted by admixture of things destined for secular needs.*

Mt. xxi. 12 ; 13 ἐποιήσατε for ποιεῖτε K, αὐτόν after verb ; 1 Cor. c xi. 22 ; 34 add δέ after εἰ K.

2. *That what is dedicated to God must be honoured as holy for as long a time as the will of God is observed in it.*

D Mt. xxiii. 37 ὅρις before ἐπισυνάγει ; 38.

XXXI

1. *That one must not spend on others what has been set apart for those dedicated to God, unless there be a superfluity.*

E Mk. vii. 26 omit ἡ **, ἐπηρώτα for ἡρώτα ** ; 27 ὁ δὲ εἶπεν for καὶ ἔλεγεν K, omit αὐτῇ ; 28 εἶπεν for λέγει * ; 29.

XXXII

259A 1. *That one must render to each man his due with fairness.*

Lk. xx. 21 ; 22 ἡμῖν for ἡμᾶς K ; 23 add τί με πειράζετε K ; 24 B ἀποκριθέντες δέ for οἱ δέ K ; 25 ἀπόδοτε οὖν for τοίνυν ἀπόδοτε ; Rom. xiii. 7 add οὖν K ; 8 ἀλλήλους before ἀγαπᾶν.

XXXIII

C 1. *That one must not lay stumbling-blocks.*

Mt. xviii. 6 ; 7 ; Rom. xiv. 13.

2. *That everything opposed to the will of the Lord is a stumbling-block.*

D Mt. xvi. 21 ; 22 ; 23 μου εἶ for εἶ ἐμοῦ K.

E 3. *That though an action or word may be allowed by the Scripture yet it must be avoided, if others are confirmed in sin by something similar, or are shaken from their desire for good.*

260A 1 Cor. viii. 4 ; 5 add τῆς before γῆς ; 6 ; 7 ; 8 παρίστησι for

B παριστῆσι K, add γάρ after οὔτε K, ἐάν . . . ἐάν μή for ἐάν K ; 9 ; 10 ; 11 καὶ ἀπόλλυται for ἀπόλλυται γάρ K, omit ὁ before ἀδελφός K ; 12 ; 13.

C 1 Cor. ix. 4 ; 5 ; 6 add τοῦ before μή K ; ἐκ τοῦ καρποῦ for τὸν καρπὸν K.

4. *That to avoid offending any we must do even what is not necessary.*

D Mt. xvii. 24 ; 25 ; 26 λέγει αὐτῷ ὁ Πέτρος for εἰπόντος δέ K, λέγει for

E ἔφη * ; 27.

5. *That as regards things of which the Lord approves we must maintain our freedom unflinchingly, though some be offended.*

261A Mt. xv. 11 ; 12 add αὐτοῦ K ; 13 ; 14 τυφλοὶ εἰσιν, ὁδηγοὶ τυφλῶν for

B ὁδηγοὶ εἰσι τυφλῶν ; Jn. vi. 53 ; 66 ἀπῆλθον after αὐτοῦ ; 67 ; 2 Cor. ii. 15 ; 16 omit ἐκ twice K.

XXXIV

1. *That we must make ourselves examples of good works to others, each according to his ability.*

C Mt. xi. 29 ; 2 Cor. ix. 1 ; 2 add μέν after Ἀχαία ** ; 1 Thess. i. 6 ;

7 τύπους for τύπον.

XXXV

1. *That those who see the fruit of the Holy Spirit in a man who maintains on every occasion a consistent life of godliness and do not* D *ascribe it to the Holy Spirit but attribute it to the Adversary, blaspheme against the Holy Spirit Himself.*

Mt. xii. 22 add *καὶ τυφλόν*, add *καὶ* before *λαλεῖν* K ; 23 ; 24 ; 25 E add *ὁ Ἰησοῦς* K ; 28 *ἐγώ* after *ἐκβάλλω* ** ; 31 ; 32 *τῷ νῦν αἰῶνι* for *τούτῳ τῷ αἰῶνι* K.

XXXVI

1. *That those who observe the model of the Lord's teaching must* 262A *be received with all zeal and honour for the glory of the Lord Himself ; but he who does not hear them nor receive them is condemned.*

Mt. x. 40 ; 14 omit *ἔξω* K, *ἐκείνης* after *οἰκίας* ** ; 15 ; Jn. xiii. 20 B *ἀποστείλαντα* for *πέμψαντα* * ; Phil. ii. 25 ; 29.

XXXVII

1. *That willing service according to ability, though it be concerned* C *with very small matters, is acceptable to God, even if rendered by women.*

Mt. x. 42 ; Lk. xxi. 1 *τὰ δῶρα αὐτῶν* before *εἰς* K ; 2 ; 3 *αὕτη* before D *ἡ πτωχή* ; 4 *ἅπαντες* for *πάντες* K, add *τοῦ θεοῦ* K, *ἅπαντα* for *πάντα* K ; Mt. xxvi. 6 ; 7 ; 8 add *τοῦ μύρου* * ; 9 ; 10 ; Acts xvi. 15. E

XXXVIII

1. *That a Christian should practise hospitality towards the* 263A *brethren quietly and frugally.*

Jn. vi. 8 omit *ἐν* * , omit *Πέτρου* ** ; 9 add *ἐν* after *παιδάριον* K, *καὶ* B *ἔχει* for *ὁ ἔχει* ** ; 10 add *δέ* after *εἶπεν* K ; 11 *ἔλαβε δέ* for *ἔλαβε οὖν* K, add *δέ* after *ὁμοίως* * ; Lk. x. 38 ; 39 *παρακαθίσασα* for *παρακαθεσθεῖσα* K, *Ἰησοῦ* for *Κυρίου* K ; 40 ; 41 *τυρβάζῃ* for *θορυβάζῃ* K ; 42 *ὁλίγων δέ* C *χρεῖα ἢ ἐνός*.

XXXIX

1. *That a man should be not easily moved but steadfast in the faith and immovable from the good things that are in the Lord.*

Mt. xiii. 20 ; 21 ; 1 Cor. xv. 58 omit *ἀγαπητοί* ** ; Gal. i. 6. D

XL

1. *That one must not endure heterodox teachers, though they use* E *wiles to deceive or confound the unstable.*

Mt. xxiv. 5 add *ὅτι* after *λέγοντες* ; Lk. xx. 46 ; 47 ; Gal. i. 8 ; 9. 264 A

XLI

- B 1. *That we must cut off everything that causes offence, even though it seem very close to ourselves and most necessary.*
- C Mt. xviii. 7 ; 8 ὁ ποῦς σου before ἡ χεὶρ σου **, αὐτά for αὐτόν K, χωλὸν ἢ κυλλὸν for κυλλὸν ἢ χωλὸν K, δύο παῖδας before δύο χεῖρας * ; 9.
2. *That we must spare those who are weak in the faith and lead them on by careful treatment to perfection—sparing them, needless to say, without neglecting the commandment of God.*
- D Mt. xii. 20 ; 21 ; Rom. xiv. 1 ; Gal. vi. 1 ; 2.

XLII

1. *That one must not think the Lord came to destroy the law and the prophets, but to fulfil them and add what is perfect.*
- E Mt. v. 17 ; Rom. iii. 31.

XLIII

- 265 A 1. *That as the law forbids bad deeds, so the gospel forbids the very hidden passions of the soul.*
- B Mt. v. 21 ; 22 add εἰς ἡ K ; Rom. ii. 28 ; 29.
2. *That as the law makes a partial, so the gospel makes a complete demand as regards every good action.*
- C Lk. xviii. 22 οὐρανῶ for τοῖς οὐρανοῖς K ; Col. ii. 11 add τῶν ἁμαρτιῶν K.
3. *That those cannot be counted worthy of the Kingdom of heaven who do not show a righteousness of the gospel greater than that prescribed in the law.*
- D Mt. v. 20 ; Phil. iii. 5 ; 6 ζῆλον for ζῆλος K ; 7 ; 8 omit γε K, ζημίαν
- E before πάντα **, Ἰησοῦ before Χριστοῦ, ἡμῶν for μου *, add εἶναι after σκύβαλα K ; 9.

XLIV

1. *That the yoke of Christ is sweet and His burden light, and refreshing to those who receive it, but all things alien to the teaching found in the gospel are heavy and burdensome.*
- 266 A Mt. xi. 28 πάντες before πρὸς με * ; 29 ; 30.

XLV

1. *That it is impossible for them to be counted worthy of the Kingdom of heaven who do not imitate in their dealings with one another the equality observed by children among themselves.*
- B Mt. xviii. 3.
2. *That the man who desires to be counted worthy of greater glory in the Kingdom of heaven must love here on earth what is humble and last.*
- C Mt. xviii 4 ταπεινώσει for ταπεινώσῃ (not in von Soden) ; xx. 26, 27 conflated with Mk. x. 43, 44 ; Phil. ii. 3 ἢ for μηδὲ κατὰ K.

XLVI

1. *That in comparison with the standard we observe in lesser things more zeal is required of us in greater things.*

Lk. xiii. 15 ; 16 ; Lk. xviii. 1 omit αὐτούς K ; 2 ; 3 ; 4 καὶ . . . οὐκ D for οὐδέ K ; 5 ; 6 ; 7 πρὸς αὐτόν for αὐτῷ K ; 2 Tim. ii. 4 ; 5. E

2. *That in comparison with those who in lesser things have shown fear springing from faith, and zeal springing from praiseworthy desire, those who are convicted of contempt or carelessness in greater things incur more serious condemnation.* 267A

B

Lk. xi. 31 ; Mt. xii. 41.

3. *That he who shows zeal for lesser things must not despise greater things ; but doing the greater commandments with special zeal he must also fulfil the lesser.*

Mt. xxiii. 23 omit δέ after ταῦτα K ; 24. C

XLVII

1. *That one must not lay up treasure for oneself on the earth but in heaven ; and in what manner one lays up treasure in heaven.*

Mt. vi. 19 ; 20 ; Lk. xii. 33 ; Lk. xviii. 22 omit τοῖς before οὐρανοῖς D K ; 1 Tim. vi. 18 ; 19. E

XLVIII

1. *That one must be compassionate and liberal, for such as are not are condemned.*

Mt. v. 7 ; Lk. vi. 30 add τῷ before αἰτοῦντι K ; Rom. i. 31 ; 32 ; 268A 1 Tim. vi. 18 †.

2. *That whatever a man possesses beyond what he requires for the necessities of life, he owes to do good withal, according to the command of the Lord Who has given us our possessions.*

Lk. iii. 11 ; 1 Cor. iv. 7 τί γάρ for τί δέ ** ; 2 Cor. viii. 14 ; 15. B

3. *That one should be poor, not rich, according to the word of the Lord.*

Lk. vi. 20 ; 24 ; 2 Cor. viii. 2 τὸν πλοῦτον for τὸ πλοῦτος K ; 1 Tim. C vi. 9 ; 10.

4. *That one should not be solicitous to abound in the necessities D of life, nor zealous for abundance or luxury ; but should be free from every form of covetousness and adornment.*

Lk. xii. 15 ; 1 Tim. ii. 9 ἢ χρυσῷ for καὶ χρυσίῳ K ; vi. 8. E

5. *That one must not be anxious on account of private needs nor put one's trust in things designed for this present life, but must commit one's affairs to God.* 269A

Mt. vi. 24 ; 25 καὶ τί πίνετε for ἢ καὶ π. K ; 26-28 ; 29 omit ὅτι** ; B 30 ; 31 ; 32 ταῦτα before πάντα ; 33 add τοῦ θεοῦ after βασιλείαν K ; C 34 add τὰ before ἐαυτῆς ; Lk. xii. 16 ; 17 ; 18 τὰ γενήματά μου for D τὸν σῖτον K ; 19 ; 1 Tim. vi. 17 τοῦ νῦν αἰῶνος for ἐν τῷ νῦν αἰῶνι*, add τῷ before θεῷ K, add τὰ before πάντα.

- 6. *That one should be solicitous and anxious for the needs of the brethren according to the will of the Lord.*

270A Mt. xxv. 34-36, 40; Jn. vi. 5 ὁ Ἰησοῦς after ὀφθαλμούς, ἀγοράσωμεν for ἀγοράσωμεν K; 1 Cor. xvi. 1; 2 σαββάτων for σαββάτου**.

- B 7. *That he who is able should work and impart to those in need. For he that is unwilling to work was judged unworthy even to eat.*

C Mt. x. 10 omit ἐστὶν after αὐτοῦ; Acts xx. 35 omit Ἰησοῦ*, διδόναι before μᾶλλον; Eph. iv. 28; 2 Thess. iii. 10.

XLIX

1. *That one should not go to law, not even for the clothes put on the body for necessary covering.*

D Lk. vi. 29 add δεξιάν; 30 add δὲ τῷ K; 1 Cor. vi. 1; 7; 8.

- E 2. *That one must not strive nor avenge oneself, but, if possible, be at peace with all men according to the commandment of the Lord.*

Mt. v. 38; 39 omit σου after σιάνονα; Mk. ix. 50 ἀγάπην ἔχετε ἐν 271A ἑαυτοῖς, ἀλλὰ καὶ εἰρηνεύετε ἐν ἀλλήλοις**; Rom. xii. 17-19; 2 Tim. ii. 24.

3. *That we must not avenge ourselves on the man that does an injury in order to vindicate another who is injured.*

B Mt. xxvi. 50; 51; 52 λέγει δὲ for τότε λέγει**; Lk. ix. 52; 53;

C 54 add ὡς καὶ Ἡλίας ἐποίησεν K; 55; 56.

L

1. *That one must bring others also into the peace that is in Christ.*

D Mt. v. 9; Jn. xiv. 27.

LI

1. *That a man must correct himself as regards every sin whatsoever before he accuses others.*

E Mt. vii. 3 δοκὸν τὴν before ἐν; 4; 5; Rom. ii. 1 omit ὃ before 272A ἄνθρωπε*; 2; 3.

LII

1. *That one ought not to be indifferent as regards sinners, but to be grieved and to mourn over them.*

B Lk. xix. 41 αὐτήν for αὐτῇ; 42 καὶ σύ after ἔγνωσ K, add καὶ γε K, add σου after εἰρήνην K; 1 Cor. v. 1 add ὀνομάζεται K; 2 ἐξαρθῇ for ἀρθῇ K; 2 Cor. xii. 21 ἐλθόντα με for ἐλθόντος σου K, πρὸς ὑμᾶς before ταπεινώσει*.

- C 2. *That one must not keep silence when men sin.*

Lk. xvii. 3 add δὲ after ἐάν K; Eph. v. 11.

3. *That one must have intercourse with sinners for no other cause than to call them to repentance, in whatever way is possible without sin.*

D Mt. ix. 10; 11; 12 add Ἰησοῦς K and αὐτοῖς K; 13; Lk. xv. 1 αὐτῷ before ἐγγίζοντες, omit οἱ before ἁμαρτωλοί; 2 γραμματεῖς before Φαρισαῖοι, omit τε before Φαρ. K; 3; 4 omit ἄνθρωπος*, ἐν before ἐξ K, 273A omit οὗ after ἕως K; 2 Thess. iii. 14 add καὶ before μή K, συναναμίγυσθαι for συναναμίγυσθαι K; 15; 2 Cor. ii. 5; 6; 7 ὑμᾶς before μᾶλλον*.

4. *That we must turn away from those who after every sort of care B has been expended on them persist in their wickedness.*

Mt. xviii. 15 ἀμάρτη for ἀμαρτάνη* ; 16 μαρτύρων after τριῶν ; 17. C

LIII

1. *That the Christian must not bear grudges but forgive from the heart those that sin against him.*

Mt. vi. 14, 15 the order of the verses is changed, with consequential D alterations**.

LIV

1. *That we must not judge one another in respect of things permitted by the Scripture.*

Mt. vii. 1 ; Lk. vi. 37 ; Rom. xiv. 2 ; 3 καὶ ὁ μὴ for ὁ δὲ μὴ K ; E 4 δυνατός ἐστιν for δυνατεῖ K ; 5 γάρ after μέν ; 6 add καὶ ὁ μὴ φρονῶν 274A τὴν ἡμέραν Κυρίῳ οὐ φρονεῖ K ; Rom. xiv. 12 ; 13 ; Col. ii. 16 ; 17.

2. *That one should feel no hesitation over things allowed by the B Scripture.*

Rom. xiv. 22 ; 23 ; Col. ii. 20-23. C

3. *That one should not pass judgment in uncertain matters.*

1 Cor. iv. 5.

4. *That one must not judge with respect of persons.* D

Jn. vii. 23 ; 24.

5. *That we must not condemn anyone, without having first E ascertained the facts of the case in his presence, though his accusers are numerous.*

Jn. vii. 50 omit πρὸς αὐτούς * , νυκτός for πρότερον K ; 51 πρῶτον παρ' αὐτοῦ for παρ' αὐτοῦ πρότερον ; Acts xxv. 14 ; 15 ; 16 ἐχῆ for ἐχοι **, 275A λάβη for λάβοι *.

LV

1. *That we must know and confess that every good thing comes of B grace and that the endurance of actual sufferings for Christ's sake is of God.*

Jn. iii. 27 ; 1 Cor. iv. 7 ; Eph. ii. 8 ; Phil. i. 28 ; 29. C

2. *That we must not be silent about God's benefits but give thanks for them.*

Lk. viii. 38 add ὁ Ἰησοῦς K ; 39 εἰς for καθ' * ; Lk. xvii. 12 ὑπήντησαν D for ἀπάντησαν ; 13 ; 14 ; 15 τις after δέ ** ; 16 ἐπὶ for παρὰ * ; 17-19 ; E 1 Cor. xv. 10 ; 1 Tim. iv. 4.

LVI

1. *That we must continue in prayers and vigils.* 276A

Mt. vii. 7 ; 8 ; Lk. xviii. 1 add καὶ after δέ K, omit αὐτούς K ; 2 ; Lk. xxi. 34 αἰφνιδίως for αἰφνίδιος * ; 35 γάρ after παγίς K, ἐπελεύσεται B for ἐπεισελεύσεται K ; 36 οὖν for δέ, καταξιωθῆτε for κατισχύσητε K, omit ταῦτα K ; Col. iv. 2 ; 1 Thess. v. 16 †.

2. *That before partaking of the things required for the daily needs of the body we must first give thanks to God.*

- C Mt. xiv. 19 omit ἀναβλέψας εἰς τὸν οὐρανὸν **, εὐχαριστήσας ἔκλασε **, add αὐτοῦ after μαθηταῖς, τοῖς ὄχλοις for τῷ ὄχλῳ **, Acts xxvii. 35 ἡὐχαρίστησε for εὐχαρίστησε *, 1 Tim. iv. 4.

D 3. *That we must not use vain repetitions in our prayers, asking for things that are corruptible and unworthy of the Lord.*

- E Mt. vi. 7 ; 8 add ὁ οὐράνιος after ὑμῶν ; Lk. xii. 29 ; 30 πάντα before ταῦτα *.

4. *How we should pray, and with what disposition of the soul.*

- 277A Mt. vi. 9 ; 10 ; 33 add τοῦ θεοῦ K ; Mk. xi. 25 ; 1 Tim. ii. 8 διαλογισμῶν for διαλογισμοῦ.

5. *That we must pray for one another and for those that are set over the word of truth.*

- B Lk. xxii. 31 ; 32 ; Eph. vi. 18 add πάντοτε after ἀγρυπνοῦντες * ; 19 ; 20 ; 2 Thess. iii. 1 omit ἀδελφοί **, add ἐν παντί after δοξάζεται **. 6. *We must pray even for our enemies.*

- C Mt. v. 44 add ἐπηρεαζόντων ὑμᾶς καὶ K ; 45 add τοῖς before οὐρανοῖς K.

7. *That a man must not pray or prophesy with his head covered, or a woman with hers uncovered.*

- D 1 Cor. xi. 3 omit τοῦ before Χριστοῦ K ; 4 ; 5.

LVII

1. *That we must not be proud of ourselves for good deeds and despise others.*

- E Lk. xviii. 9 ; 10 ; 11 ταῦτα after ἑαυτὸν K ; 12 ; 13 καὶ ὁ τελ. for ὁ δὲ τελ. K, ἐπᾶραι after οὐρανοῦς K ; 14 ἢ γὰρ ἐκεῖνος for ἢ ἐκεῖνος K (so MSS. in note, printed text ἤπερ).

LVIII

- 278A 1. *That we must not think that the gift of God is procurable by money or by any other device.*

- B Acts viii. 18-20 ; 21 ἐναντι for ἐναντίον K ; 22 ; 23.

C 2. *That gifts are given by God to each according to the proportion of faith for his good.*

- D Rom. xii. 6 ; 1 Cor. xii. 7 ; 8 ; 9 add δέ after ἑτέρῳ K, omit ἐν τῷ ἐν πνεύματι after ἰαμάτων ; 10 omit ἄλλῳ δὲ ἐνεργήματα δυνάμεων **, omit δέ before προφητεία, omit δέ before διακρίσεις, add δέ after ἑτέρῳ K.

3. *That as one receives the grace of God freely one must give freely, and not traffic with it for one's own pleasures.*

- E Mt. x. 8 omit νεκροὺς ἐγείρετε K ; 9 χρυσὸν for χρυσόν **, Acts iii. 6 add ἔγειρε καὶ K ; 1 Thess. ii. 5 ; omit ἐν before προφάσει ; 6 ; 7 ἐάν for ἄν, ἡμειρόμενοι for ὁμειρόμενοι ; 8.

- B 4. *That he who has received the first gift from God in the right spirit and has cultivated it diligently for God's glory, is counted worthy also of other gifts. But he who is not of this sort is deprived*

of the original gift, and is counted unworthy of that prepared for him, and is handed over to punishment.

Mt. xiii. 10-14; xxv. 14; 15 omit εὐθέως *; 16 add δέ after C πορευθείς K; 17; 29 ἀπὸ δὲ τοῦ for τοῦ δέ K; 30. D

LIX

1. *That a Christian must not be desirous of glory in the eyes of E men, nor claim special honour, but must correct those who honour him thus, or think too highly of him.*

Mt. xix. 16 εἶπεν before αὐτῷ K, add ἀγαθὲ K, ποιήσας for ποιήσω ἵνα, κληρονομήσω for ἔχω; 17 τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός K; Jn. v. 41; 44 ζητοῦντες for ζητεῖτε *; Lk. xi. 43 τὰς 280A πρωτοκαθεδρίας **; 1 Thess. ii. 5 omit ἐν before προφάσει; 6; Acts x. B 25; 26 κἀγὼ for ἐγὼ K, add γάρ; Acts xii. 21 omit πρὸς αὐτούς **; 22; 23.

LX

1. *That since the gifts of the Spirit are different, and neither is C one able to receive all nor all the same gifts, each should abide with sobriety and gratitude in the gift given him, and all shou'd be harmonious with one another in the love of Christ, as members in a body. So that he who is inferior in gifts should not despair of himself in comparison with him that excels, nor should the greater despise the less. For those who are divided and at variance with one another deserve to perish.*

Mt. xii. 25; Gal. v. 15; Jn. xvii. 20 omit δέ after τούτων *; D 21 οὗτοι for αὐτοί **, ἐν before ὧσι K; Acts iv. 32 add ἡ before καρδία and ψυχὴ K; Rom. xii. 3; 4 μέλη before πολλά **; 5 ὁ δέ for E τὸ δέ K; 6; 1 Cor. i. 10 omit ἀδελφοί **, omit ἡμῶν before Κυρίου **; 281A 1 Cor. xii. 12 μέλη δέ for καὶ μέλη *, ἔχει before πολλά K, add τοῦ ἐνός K, ὁ Χριστός for ἐν Χριστῷ **; 13; Phil. ii. 2 add πάντες **; 3 ἡ for B μηδέ K; 4 ἕκαστος for ἕκαστοι K.

LXI

1. *That we must not despise those who together administer the grace of the Lord, looking only at their lowly estate. For with such especially God is well pleased.*

Mt. xi. 25; 26; xiii. 54 ἐκπλήττεσθαι for ἐκπλήσσεσθαι, τούτῳ after C αὕτη **; 56-58; 1 Cor. i. 26-29. D

LXII

1. *That those who have believed in God and have been baptized E should straightway prepare themselves for temptations, and that too from their own family, even unto death. For he who has not thus prepared himself, when a crisis comes suddenly, is easily shaken.*

Mt. iii. 16; 17; iv. 1; x. 16-18, 21; 22; 38; Jn. xvi. 1; 2; 282AB 3 add ὑμῖν; Lk. viii. 13; 2 Cor. i. 8 add ἡμῖν after γενομένης K; C 9; 2 Tim. iii. 12.

D 2. *That a man should not thrust himself into temptations before the time allowed by God, but should pray not to fall into temptation.*

E Mt. vi. 9 omit ὑμεῖς ** ; 13 ; Jn. vii. 1 μετὰ ταῦτα after Ἰησοῦς K : 283A 2 ; 3 ; 4 τι after ποιεῖ ; 5-9 ; 10 εἰς τὴν ἑορτὴν after ἀνέβη K ; Lk. xxii. 46 add δέ after ἀναστάντες **, ἐμπέσητε for εἰσέλθητε **.

B 3. *That we should withdraw in good time from those that plot against us, but if allowed to fall into temptation should ask in prayer for the outcome of being able to endure, and that God's will may be done.*

Mt. x. 23 omit δέ, ἄλλην for ἑτέραν K ; Mt. xii. 14 οἱ δὲ Φαρ. K, ἐξελεθόντες after αὐτοῦ K ; 15 ; Jn. xi. 53 συνεβουλεύσαντο for ἐβουλεύσαντο K ; 54 ; Lk. xxii. 41 ; 42 παρενεγκεῖν for παρένεγκε K, τοῦτο after ποτήριον K ; 1 Cor. x. 13.

4. *That the Christian on each occasion when temptations assail him should recall the words spoken in the inspired Scripture with regard to the particular temptation and so both keep himself uninjured and bring to nought his adversaries.*

D Mt. iv. 1 ; 2 ; 3 αὐτῷ after προσελθών ; 4 add ὅτι before οὐκ.

LXIII

284A 1. *That a Christian should not fear or be distressed in calamities, being moved from confidence in God, but should rather be bold, feeling that the Lord is present and is directing all his affairs and strengthening him against all foes, and the Holy Spirit is teaching him even what to answer his enemies.*

B Mt. x. 28 φοβεῖσθε for φοβηθῆτε K, ἀποκτεῖναι after ψυχὴν* ; 29-31 ; C Lk. xii. 11 ; 12 προσφέρωσιν for εἰσφέρωσιν K, μεριμνᾶτε for μεριμνήσητε K ; 12 ; Mk. iv. 37 τὰ δέ for καὶ τὰ K, add αὐτό K, omit τὸ πλοῖον ; 38 ἦν before αὐτός K, ἐπὶ for ἐν K, διεγείρουσιν for ἐγείρουσιν K ; 39 ; 40 add D οὕτως K, πῶς οὐκ for οὕτω K ; Acts v. 17 omit πάντες** ; 18 add αὐτῶν after χεῖρας K ; 19 add τῆς before νυκτός K ; 20 ; 21 ; 2 Cor. i. 8 add E ἡμῖν after γενομένης K ; 10 ῥύεται for ῥύσεται.

LXIV

1. *That one should rejoice to bear anything whatever, even unto death, for the name of the Lord and His commandments.*

285A Mt. v. 10 ; 11 add ῥῆμα K ; 12 ; Lk. vi. 22 ; 23 ; Acts v. 40 omit B αὐτούς ; 41 add τοῦ Κυρίου ; 42 ; Col. i. 23 ; 24.

LXV

C 1. *That even in the hour of death one must pray in suitable wise.*

Mt. xxvii. 46 ; Lk. xxiii. 46 παρατίθηναι for παρατίθεμαι, καὶ for δέ K, D τοῦτο for ταῦτα ; Acts vii. 59, 60 (shortened).

LXVI

1. *That one must not desert those who contend for piety.*

Jn. xvi. 31 ; 32 add νῦν after καὶ K ; 2 Tim. i. 15 ; 16 ἔλεος after E Κύριος* ; 17 ; 18 ; 2 Tim. iv. 16 συμπαρεγένετο for παρεγένετο K.

2. *That one must pray for those that are being tested by 286A temptations.*

Lk. xxii. 31 ; 32 ; Acts xii. 5 ἐκτενής for ἐκτενῶς K, ὑπέρ for περί K.

LXVII

1. *That it does not befit those who are convinced of the resurrection B of the dead to grieve for them that are fallen asleep.*

Lk. xxiii. 27 add καὶ after αὐ K ; 28 εἶπεν before πρὸς, omit ὁ Ἰησοῦς ; C 1 Thess. iv. 13 κοιμημένων for κοιμημένων K, θέλω for θέλομεν*, ὥς for καθώς, περί δὲ τῶν κ. before οὐ ** ; 14.

LXVIII

1. *That one must not expect the special features of this world to continue after the resurrection, but must know that life in the world to come is angelic and in need of nothing.*

Lk. xx. 34 ἀποκριθεὶς for καὶ K, Ἰησοῦς before εἶπεν, ἐγκαμίζονται for D γαμίσκονται K ; 35 ἐγκαμίζονται for γαμίζονται K ; 36 ; 1 Cor. xv. 35 ; 36 ἄφρον for ἄφρων K, add πρῶτον after ἀποθάνη ; 42-44. Cf. *De Spir. Sanct.* 15 where B. points out that κόλπος and δεξιὰ applied to the Father are symbolical.

2. *That we must not expect the coming of the Lord to be local or 287A physical, but must look for a coming in the glory of the Father through all the world at once.*

Mt. xxiv. 23 ; 24 ; Mk. xiii. 23 ; 24 ; 25 τοῦ οὐρανοῦ ἔσονται for B ἔσονται ἐκ τοῦ οὐρανοῦ K, ἐκπίπτοντες for πίπτοντες K ; 26 πολλῆς after δόξης ; 1 Thess. iv. 15 ; 16. C

LXIX

1. *A list of those things which are forbidden and have threats attached to them.*

Mt. xv. 19 ; 20 ; xxv. 41 add οἱ before καταραμένοι K ; 42 ; 43 ; D Lk. vi. 24 ; 25 omit ὑμῖν after οὐαί, omit νῦν before ὅτι K, add ὑμῖν after οὐαί K ; 26 ὑμᾶς after εἰπωσιν ; Lk. xxi. 34 ἐπιστῇ before ἐφ' ὑμᾶς ; E Rom. i. 28 ; 29 ; xiii. 9 ; 1 Cor. vi. 9 ; 10 ; 2 Cor. xii. 20 ; 21 ; Gal. v. 288A 19 add μοιχεία K ; 20 ; 21 ; add φόνοι K, add καὶ after καθώς K ; 26 B γενώμεθα for γινώμεθα ; Eph. iv. 31 ; v. 3 πᾶσα before ἀκαθαρσία K ; 4 C ἡ μωρ. for καὶ μ. ; Col. iii. 5 ὑμῶν after μέλη K ; 6-8 ; 1 Tim. i. 9 ; 10 ; D 11 add τῇ before κατὰ* ; 1 Tim. iv. 1 ; 2 ; 3 ; 1 Tim. vi. 3 ; 4 ; 5 add Ε ἀφίστασο ἀπὸ τῶν τοιούτων K ; 2 Tim. iii. 1-5 ; Tit. iii. 3. 289A

- B 2. *A list of things which are approved and bring with them a promise of blessing.*

CD Mt. v. 3-10; 11 add ῥῆμα K; 12; xxv. 34-36; Rom. xii. 7 ὁ διακονῶν
E for διακονίαν*; 8-14; 15 add καί before κλαίειν; 16-19; 20b omit **;
290AB 2 Cor. vi. 3-10; xiii. 11; Gal. v. 22; 23 add ἀγνεία after ἐγκρατεία*;
C Eph. iv. 1-4; 32 οὖν for δέ; v. 1; 2 ἡμᾶς for ὑμᾶς K; Phil. ii. 1; 2
DE add πάντες after φρονῆτε **; ἡ for μηδὲ κατὰ K; Phil. iv. 8; 9; Col. iii.
291 A 1-3; 12; 1 Thess. v. 14; 15 add καί after διώκετε K; 16-21; Tit. ii.
B 2-5; iii. 1 add καί after ἀρχαῖς K; 2; Heb. xiii. 1-3; 4 δέ for γάρ K; 5.

LXX

- C 1. *That those who are entrusted with the preaching of the Gospel should with supplication and prayer appoint as deacons or priests men that are blameless and reputable as to their former life.*

D Mt. ix. 37; 38 omit αὐτοῦ after θερισμόν**; Lk. vi. 13; 14 omit
καί before Φιλ. K; 15 omit καί after Θῶμαν K, add τὸν τοῦ after Ἰάκωβον
E K; 16 add καί after ὅς K; Lk. x. 1 add καί before ἐτέρους K; 2 οὖν for
292A δέ K; Acts i. 1; 2; 23; 24; 25 κληρον for τόπον K; 26 αὐτῶν for
αὐτοῖς K; 1 Tim. iii. 1-6, 7 add αὐτόν after δεῖ δέ K; Tit. i. 5 πρεσ-
BC βυτέρους before κατὰ **; 6-8; 9 ἐν τῇ ὑγ. διδ. for ἐν τῇ δ. τῇ ὑ.
D Note that preaching is assumed to be the main work of a bishop.

Cf. Bernard ap. Swete, Early History of the Church and Ministry, p. 236.
“That certain of [the presbyters] were set apart as teachers—*presbyteri doctores*—shows that the teaching office was not regarded as part of their normal function and privilege. Indeed, at this early period [3rd Cent.] presbyters preached but seldom—probably as seldom as a country priest preaches in the Russian Church to-day. The right to preach was delegated, when it was thought desirable by the bishop to do so; but it was not involved in the presbyter’s prerogative.”

2. *That one must not be easy-going as regards ordinations or approach them without circumspection. For to dispense with testing is fraught with danger. But one must denounce the man that is convicted of any crime, that one may not be partaker of his sin and that others may not stumble, but may rather learn to fear.*

E 1 Tim. v. 22; 19; 20 add δέ after τούς.
293A 3. *That he who is chosen must not undertake preaching on his own initiative, but must wait for the time of God’s good pleasure and begin preaching when he is entrusted with it and preach to those to whom he is sent.*

See above on 291c.

B Mt. x. 5; 6; xv. 22 add αὐτῷ after ἐκραύγασε K; 23; 24; Jn.
C viii. 42; Acts xi. 19; 20; Rom. i. 1; x. 14 ἀκούσονται for ἀκούσῃ;
15 κηρύξουσιν for κηρύξωσιν K; 1 Tim. i. 1 Ἰησοῦ before Χριστοῦ K.
Cf. B’s attitude towards Greg. Naz.

4. *That he who is called to preach the Gospel must obey at once and not procrastinate.*

D Lk. ix. 59; 60 add ὁ Κύριος after αὐτῷ**; Gal. i. 15; 16; 17
ἀπειθοῦν for ἀνῆλθον.

5. *That one must not teach different doctrine.* E

Jn. x. 1; 2; 7; 8 omit $\pi\rho\delta\ \epsilon\mu\omicron\upsilon$ K; Gal. i. 8 omit first $\omicron\mu\iota\nu$; 294A
9; 1 Tim. vi. 3; 4.

6. *That we must teach those entrusted to us all that is ordered by B the Lord in the Gospel and through His apostles, and whatsoever is consistent with this.*

Cf. the question in the Anglican Ordinal beginning "Are you persuaded . . . ?"

Mt. xxviii. 19; 20; Acts xvi. 4 omit $\tau\omega\nu$ before $\epsilon\nu$ **; 1 Tim. vi. C 2 †; Tit. ii. 1.

7. *That he who is entrusted with the word of the Lord's teaching, if he keep silence about any of the things that are necessary for pleasing God, is responsible for the blood of those who incur danger either by doing what is forbidden or by omitting good works which should be done.*

Lk. xi. 52; Acts xviii. 5; 6; xx. 26 $\omicron\mu\omega\nu$ for $\pi\acute{\alpha}\nu\tau\omega\nu$ **; 27. (The DE precepts and the counsels.)

8. *That where Scripture has not prescribed things by way of command we should urge each man to do what is the better course.*

Mt. xix. 12; 1 Cor. vii. 25-27.

295A

9. *That it is unlawful to put constraint upon others to do what a man has not done himself.*

Lk. xi. 46.

B

10. *That he who is set over the word [i.e. a bishop, or a priest by delegation] should make himself an example to others of every good thing, practising first what he teaches.*

Mt. xi. 28; 29; Jn. xiii. 12; 13; 14 $\tau\omega\nu$ $\mu\alpha\theta\eta\tau\omega\nu$ $\alpha\upsilon\tau\omicron\upsilon$ for $\alpha\upsilon\tau\omega\nu$ *, C $\acute{\alpha}\nu\alpha\pi\epsilon\sigma\omega\nu$ for $\kappa\alpha\iota$ $\acute{\alpha}\nu\epsilon\pi\epsilon\sigma\epsilon$ K; 15 $\epsilon\delta\omega\kappa\alpha$ for $\delta\acute{\epsilon}\delta\omega\kappa\alpha$ K, add $\acute{\alpha}\lambda\lambda\eta\lambda\omicron\iota\varsigma$ *; Acts xx. 35; 1 Cor. xi. 1; 1 Tim. iv. 12.

D

11. *That he who is set over the word must not feel secure about his own achievements, but realize that the improvement of those entrusted to him is the special and chief work of the business entrusted to him.*

Mt. v. 13 $\beta\lambda\eta\theta\eta\nu\alpha\iota$ $\epsilon\acute{\xi}\omega$ $\kappa\alpha\iota$ for $\beta\lambda\eta\theta\acute{\epsilon}\nu$ $\epsilon\acute{\xi}\omega$ K; Jn. vi. 37; 38 add E $\Pi\alpha\tau\rho\acute{\varsigma}$ after $\mu\epsilon$; 39; 40; 1 Thess. ii. 19 add $\chi\rho\iota\sigma\tau\omicron\upsilon$.

296A

12. *That he who is set over the word must go the round of all the villages and cities entrusted to him.*

B. went round Pontus preaching the gospel and founding monasteries. *Cf.* Sozomen vi. 17, Socrates iv. 24, Rufinus *H.E.* ii. 9 Basilius *Ponti urbes et rura circumiens.*

Mt. iv. 23 $\delta\lambda\eta\nu$ $\tau\eta\nu$ $\Gamma.$ for $\epsilon\nu$ $\delta\lambda\eta$ $\tau\eta$ $\Gamma.$ K, omit $\alpha\upsilon\tau\omega\nu$ after B $\sigma\upsilon\nu\alpha\gamma\omega\gamma\acute{\alpha}\varsigma$ **; Lk. viii. 1 $\kappa\alpha\iota$ $\epsilon\upsilon\alpha\gamma\gamma\epsilon\lambda\iota\acute{\zeta}\omicron\mu\epsilon\nu\omicron\varsigma$ after $\theta\epsilon\omicron\upsilon$ **.

13. *That we must summon all to obey the gospel, and proclaim the word with all boldness, and bear witness to the truth, even if some hinder and persecute us in one way or another even unto death.*

Mt. x. 27 $\pi\rho\delta\varsigma$ for $\epsilon\iota\varsigma$ *; 28 $\phi\omicron\beta\epsilon\iota\theta\epsilon$ for $\phi\omicron\beta\eta\theta\eta\tau\epsilon$ K; Mt. xxii. 8; 9; C Jn. xviii. 20 $\acute{\epsilon}\lambda\acute{\alpha}\lambda\eta\sigma\alpha$ for $\lambda\epsilon\lambda\acute{\alpha}\lambda\eta\kappa\alpha$ K, add $\tau\eta$ before $\sigma\upsilon\nu\alpha\gamma\omega\gamma\eta$ *; Acts D

v. 27 ; 28 add οὐ before παραγγελία K ; 29 omit ὁ before Πέτρος K, μᾶλλον before θεῶ * ; Acts xx. 23 ; 24 ; 1 Thess. ii. 1 ; 2 add ἡμῶν after θεοῦ **.

297A 14. *That we should pray for the advance of believers, and rejoice over it.*

B Jn. xvii. 20 ; 21 add ἐν after ἡμῶν K ; 24 οὓς for ὁ K ; Lk. x. 21
C omit τῷ ἁγίῳ K ; Rom. i. 8 ὑπέρ for περί K ; 9 ; Phil. i. 8 add ἐστιν after μου K ; 9 ; 10 ; 11 καρπῶν . . . τῶν for καρπὸν . . . τόν K.

15. *That things done aright by the grace of God must be made known to others also, for the glory of God.*

D Lk. ix. 10 ; Acts xiv. 27 ἀπήγγειλαν for ἀνήγγειλαν ; Eph. vi. 21 ὑμῶν before γνωρίσει K ; 22.

16. *That we must care not only for the present but also for the absent and do all things as the requirement of edification dictates.*

E Jn. x. 16 με before δεῖ K, γενήσεται for γενήσονται K ; 1 Thess. iii. 1 ἡδοκήσαμεν for εὐδοκήσαμεν *, Τιμόθεον after ἡμῶν ** ; 2.

298A 17. *That we must bear with those who ask us to confer a benefit.*

B Mt. ix. 18 ; 19 ; Acts ix. 38 ὀκνησαι . . . αὐτῶν for ὀκνήσης . . . ἡμῶν K.

18. *That we should strengthen those who receive the word of truth by a visitation.*

C Acts xv. 36 add ἡμῶν after ἀδελφούς K ; 1 Thess. ii. 17 ; 18 διό for διότι K, ἐθελήσαμεν for ἠθελήσαμεν ** ; 1 Thess. iii. 1 ἡδοκήσαμεν for εὐδοκήσαμεν * ; 2 ; 3.

D 19. *That it is the mark of him that loves the Lord to show great affection for those he teaches and to care for them in every way with all earnestness, persevering in his teaching, both in public and private, even unto death if necessary.*

E Jn. x. 11 ; xxi. 15-17 Ἰωάνᾱ for Ἰωάννου (3 t.) K ; 17 σὺ before

299A πάντα K, πρόβατα for προβατῖα ; Acts xx. 7 ; 11 omit τόν before ἄρτον K, μέχρις for ἄχρις ** ; 20 ; 21 add τὴν before πίστιν K, omit Χριστόν after

B Ἰησοῦν K ; 31 add ὑμῶν after ἕκαστον ; 1 Thess. ii. 9 αὐτοὶ γὰρ οἶδατε for μνημονεύετε γάρ **, omit εἰς ὑμᾶς **.

20. *That he who is set over the word should be merciful and compassionate, especially towards those whose souls are afflicted.*

C Mt. ix. 11 ; 12 add Ἰησοῦς K ; 13 add εἰς μετάνοιαν K ; 36 εὐσπλαγχνίσθη *, omit καὶ ἐριμμένοι, ὥς for ὥσεῖ.

21. *That we should have compassion on those entrusted to us and care for them, even in their bodily necessities.*

As in the hospitals attached to B.'s monasteries.

D Mt. xv. 32 ; Mk. i. 40 ; 41 ὁ δὲ Ἰ. for καὶ K, add αὐτοῦ after E χειρᾱ ; Acts vi. 1 καταλιπόντας ἡμᾶς for ἡμᾶς καταλείψαντας ; 2 ; 3 omit οὖν after ἐπισκέψασθε.

300A 22. *That he who is set over the word must not in his anxiety to do the lesser things himself fail in the zeal required for the greater things.*

B Acts vi. 2 as above ; 4 προσκαρτερήσωμεν for προσκαρτερήσομεν *.

23. *That we must not use the word of teaching in an ostentatious or huckstering way, flattering the hearers, and satisfying our own pleasures or needs ; but we must be such men as speak for the glory of God in His presence.*

Mt. xxiii. 5 πλ. δέ for πλ. γάρ K, add τῶν ἱματίων αὐτῶν K ; 6 φ. τε C for φ. δέ K, τὰς πρωτοκλισίας for τὴν πρωτοκλισίαν ; 7 ῥαββί twice K ; 8 καθηγήτης for διδάσκαλος K ; 9 ὁ ἐν τοῖς οὐρανοῖς for ὁ οὐράνιος K ; 10 ; D Jn. vii. 16 ; 17 ποιῇ for θέλῃ ποιεῖν * ; 18 ; 2 Cor. ii. 17 κατενώπιον for E κατέναντι K ; 1 Thess. ii. 3 ; 4 add τῷ before θεῷ K ; 5 add πρὸς ὑμᾶς *, omit ἐν before προφάσει ; 6.

24. *That he who is set over the word must not abuse his power to 301 A insult those who are under him, nor even exalt himself over them, but must rather use his rank as an opportunity for practising humility towards them.*

Mt. xxiv. 45 οἰκίας for οἰκετείας, δοῦναι for διδόναι, ἐν καιρῷ before B τὴν * ; 46 ; 47 ; 48 add ἔρχεσθαι ; 49 τε for δέ ; 50 ; Jn. xiii. 13 Κύριος C before διδάσκαλος ; 14 ὑμῶν after πόδας * ; Lk. xxii. 24 μείζων before δοκεῖ ** ; 25 add Ἰησοῦς ; 26 ; 27 εἰμὶ before ἐν K ; Acts xx. 17 ; 18 ; D 19 add πολλῶν before δακρύων K ; 2 Cor. xi. 19 ; 20 ; 21 ἡσθενήσαμεν for ἡσθενήκαμεν K, add ἐν τῷ μέρει τούτῳ.

25. *That one must not preach the gospel by way of contention or E envy or irritation against any.*

Mt. xii. 18 ἠὺδόκησεν for εὐδόκησεν * ; 19 ; Phil. i. 15-17.

302A

26. *That one must not use human advantages in preaching the gospel, lest the grace of God be obscured thereby.*

Mt. xi. 25 ; 1 Cor. i. 17 add ὁ before Χριστός * ; 1 Cor. ii. 1 ; 2 τι before B εἰδέναι K ; 3 καὶ γὰρ for καὶ ἐγώ ; 4 add ἀνθρωπίνης K ; 5 ἡμῶν for ὑμῶν. C

27. *That we must not imagine that the successful issue of preaching is secured by our own devices, but trust wholly in God.*

2 Cor. iii. 4 ; 5 ἀφ' ἐαυτῶν after ἐσμεν K ; 6 ; iv. 7.

D

28. *That he who is entrusted with the preaching of the gospel should acquire nothing beyond his own necessities.*

Mt. x. 9 ; 10 ; Lk. ix. 3 omit τὴν before ὁδόν *, ῥάβδους for ῥάβδον K, E add ἀνά before δύο K ; Acts xx. 33 ; 2 Tim. ii. 4.

29. *That as regards care for worldly things a man must not put 303A himself at the disposal of those who pay undue attention to them.*

Lk. xii. 13 αὐτῷ before ἐκ K ; 14 omit αὐτῷ *, δικαστὴν for κριτὴν K ; 2 Tim. ii. 4.

30. *That those who, in order to please their hearers, neglect to B declare God's will boldly, enslaving themselves to those they wish to please, no longer have the Lord for their master.*

Jn. v. 44 ; Gal. i. 10.

C

31. *That the teacher should set before himself this aim, to bring all to a perfect man, to the measure of the stature of the fulness of Christ, yet each in his own order.*

Mt. v. 48 ὥστερ for ὥς K ; Jn. xvii. 20 ; 21 add ἐν before ὧσιν K ; D Eph. iv. 11 omit τοὺς δὲ εὐαγγελιστάς** ; 12 ; 13.

- E 32. *That one must instruct adversaries with forbearance and meekness, waiting for their repentance, until one has bestowed the full measure of care upon them.*
- 304A Mt. xii. 19 οὐτε for οὐδέ** ; 20 ; 2 Tim. ii. 24 ; 25 δῶ for δώη K ; 26.
33. *That if through fear and caution men shun the presence of him who proclaims the word, then one should yield and not obtrude himself.*
- B Lk. viii. 37 ἡρώτησαν for ἡρώτησεν K, Γαδαρηνῶν for Γερασσηνῶν K, add τό before πλοῖον K.
34. *That we must depart from those who by reason of their evil disposition do not receive the preaching of the word, and refuse to receive benefits from them even as regards bodily necessities.*
- C Mt. x. 14 τῶν λόγων for τοὺς λόγους *, omit ἔξω K, ἐκείνης after οἰκίας **, ἀπό for ἐκ ; Lk. x. 10 εἰσέρχησθε for εἰσέλθητε K, δέξωνται for δέχονται* ; 11 ἀπό for ἐκ, omit εἰς τοὺς πόδας K, ἀπομαρτόμεθα for ἀπομασσύμεθα **, add ἐφ' ὑμᾶς after ἡγγικεν K ; Acts xviii. 5 ; 6 ἀθῶς D for καθαρός**.
35. *That we should depart from the unbelieving after exhausting every form of care towards them.*
- E Mt. xxiii. 37 ὅρως before ἐπισυνάγει ; 38 ; Acts xiii. 46 omit πρῶτον **, add δέ after ἐπειδὴ K ; 47 ; Tit. iii. 10 ; 11.
- 305A 36. *That in all our dealings with all men we should keep the Lord's words exactly, doing nothing by partiality.*
- 1 Tim. v. 21.
- B 37. *That he who is set over the word must do and say everything with great circumspection and judgment, aiming at pleasing God, since he must be judged and borne witness to by the very people who are entrusted to him.*
- C Acts xx. 18 ; 19 add πολλῶν K ; 33 ; 34 ; 1 Thess. ii. 10 ; 11 add ὑμεῖς after καθάπερ **.

LXXI

1. *What the Scripture says about bishops and presbyters jointly.*
κατὰ συνάφειαν. B's view of a vexed problem in the Pastoral Epistles seems to be that which predominates in recent scholarship, namely that by bishops and presbyters the same persons are meant.
- D 1 Tim. iii. 1 ; 2 ἀλλὰ δεῖ for δεῖ οὖν ** ; v. 1 ; 2 ; 2 Tim. ii. 22-24 ;
- E iii. 10 ; 11 τῇ ἀγάπῃ and τῇ μακροθυμίᾳ omitted **, order of other words changed ; Tit. i. 5 ; 6.
- 306A 2. *Concerning deacons.*
- Acts vi. 5 καὶ τοὺς λοιποὺς for rest of list, ¶ ; 6 ; 1 Tim. iii. 8.

LXXII

- B 1. *Concerning hearers : That such hearers as have been instructed in the Scriptures should test what their teachers say, and receive what agrees with the Scriptures but reject what disagrees ; and sternly decline dealings with those who persist in such teachings.*

The word "hearers" apparently means laity here. The inculcation of private judgment is surprising in a 4th century Father, but is explained by the conditions prevailing at the time of writing (see Intr. p. 16), when so many of the custodians of Church doctrine had been led astray by innovations which to B.'s mind were unscriptural.

Mt. xviii. 7, 9 (shortened); Jn. x. 1; 5 ἀκολουθήσωσιν for ἀκολου- C
θήσουσιν K; Gal. i. 8 ἐλάβετε for εὐηγγελισάμεθα **; 1 Thess. v. 20; D
21 add δέ after πάντα K; 22.

2. *That those who have little knowledge of Scripture should recognise the stamp of sanctity in the fruits of the Spirit, and should receive those that show them, but reject those that do not.*

Mt. vii. 15 add δέ after προσέχετε K; 16; Phil. iii. 17.

E

3. *That we should receive those who rightly handle the word of truth as if they were the Lord, to the glory of Him Who has sent them, Jesus Christ our Lord.*

Mt. x. 40; Jn. xiii. 20; Lk. x. 16; Gal. iv. 14 omit ὑμῶν after 307A
πειρασμόν, add τόν before ἐν K.

4. *That those who do not obey the envoys of the Lord dishonour not only them but also Him Who sent them, and incur worse condemnation than the dwellers in Sodom and Gomorrha.*

Mt. x. 14 omit ἔξω K, τῆς πόλεως ἢ τῆς οἰκίας ἐκείνης **; 15; B
Lk. x. 16; 1 Thess. iv. 8 καὶ δόντα for δίδοντα K.

5. *That we should accept the teaching of the Lord's command- C
ments as winning eternal life and the Kingdom of heaven, and
zealously labour at it, though it may seem toilsome.*

Jn. v. 24; Acts xiv. 21 omit εἰς before Ἰκ. and Ἀντ. K, τῶν οὐρανῶν D
for τοῦ θεοῦ *; 22.

6. *That we should accept blame and rebuke as a medicine
removing disease and producing health. From which it is clear that
those who pretend to be kind (really suffering from the disease of
men-pleasing) and fail to rebuke sinners, are actually sentencing
them and laying plots against their true life.*

E

Mt. xviii. 15 ἀμάρτη for ἁμαρτήση *, omit ὁ before ἀδελφός **;
1 Cor. v. 4 add Χριστοῦ; 5; 2 Cor. vii. 8-10; Tit. i. 13.

308A

LXXIII

1. *That a husband must not separate from a wife, nor a wife
from a husband, unless one party be taken in adultery or be hindered
as regards godliness.*

Cf. F. 12 where the reception of a married person into a monastery
is regarded as desirable in certain circumstances. Neither in this case
nor in that of adultery does B. contemplate remarriage, see next rule.

Mt. v. 31 ἐρρήθη for ἐρρέθη **, ἐάν for ἄν; 32 πᾶς ὁ ἀπολύων for B
ὃς ἐὰν ἀπολύσῃ K, μοιχᾶσθαι for μοιχευθῆναι K; Lk. xiv. 26 omit ἑαυτοῦ,
δέ for τε K, εἶναι before μαθήτης; Mt. xix. 9; 1 Cor. vii. 10; 11.

C

2. *That it is not lawful for the man that has put away his wife to marry another, nor for the woman that is put away from her husband to marry another.*

D Mt. xix. 9.

3. *That husbands must love their wives with the love with which Christ loved the Church, giving Himself for her, that He might sanctify her.*

E Eph. v. 25 add ἐαυτῶν after γυναῖκας K, ἡγάπησε after ἐκκλησίαν** ; 26 ; 28.

309A 4. *That wives should be subject to their own husbands, as also the Church is to Christ, thus doing the will of God.*

Eph. v. 22 add ὑποτασσέσθωσαν ; 23 add ὁ before ἀνὴρ *, ἐστὶ after κεφαλῇ, add καὶ before and ἐστὶν after αὐτός K ; 24 ὥσπερ for ὡς K, add ἰδοὺς K ; Tit. ii. 4 ; 5.

5. *That women should not be adorned with a view to beauty, but have all zeal and care for good works and think this the true adornment befitting Christian women.*

C 1 Tim. ii. 9 ἢ χρυσῷ for καὶ χρυσίῳ K ; 10.

6. *That women should keep silence in church but inquire eagerly at home how to please God.*

D 1 Cor. xiv. 34 add ὑμῶν K, ἐπιτέτραπται for ἐπιτρέπεται K, ὑποτάσσασθαι for ὑποτασσέσθων K ; 35 ; 1 Tim. ii. 11-13 ; 14 add ὁ before Ἀδάμ** ; 15.

LXXIV

1. *That a widow who is endowed with a fairly strong body should live carefully and zealously, remembering the apostle's words and the example of Dorcas.*

310A Acts ix. 36 ; 39 περιέστησαν for παρέστησαν * ; 1 Tim. v. 9 ; 10.

2. *That a widow who has won a reputation for the good works spoken of by the apostle, and has reached the order of those who are widows indeed, should abide in supplications and prayers with fastings night and day.*

C Lk. ii. 36 ἔτη after ἀνδρός ; 37 ὥς for ἕως K ; 1 Tim. v. 5 add τὸν before θεόν K ; 6.

LXXV

1. *That bond-servants must obey their masters according to the flesh to the glory of God with all good will, in all things in which the commandment of God is not broken.*

D Eph. vi. 5 omit τῆς before καρδίας * ; 6 omit τοῦ before Χριστοῦ ; 7 ;

E 8 add τοῦ before Κυρίου K ; 1 Tim. vi. 1 ; 2 ; Tit. ii. 9 ; 10.

311A 2. *That masters, remembering their true Master, whatever service they enjoy from their bond-servants should return the same to them according to their ability, in the fear of God and in kindness towards them, imitating the Lord.*

BC Jn. xiii. 3-5 ; 13 ; 14 ; 15 omit ἐγώ * ; Eph. vi. 9 ὑμῶν αὐτῶν for αὐτῶν καὶ ὑμῶν K, omit ὁ before Κύριος *.

LXXVI

1. *That children must honour their parents and obey them in all things in which God's commandment is not hindered.*

Lk. ii. 48 ; 51 ; Eph. vi. 1 ; 2 omit σου after πατέρα *, ἐπαγγελίας D for ἐπαγγελία * ; 3.

2. *That parents must bring up their children in the discipline and correction of the Lord with meekness and long-suffering, and, so far as in them lies, give no excuse for anger or grief.*

Eph. vi. 4 ; Col. iii. 21.

E

LXXVII

1. *That virgins should be freed from every care of this present world, that they may be able to give thanks to God without distraction of either mind or body, in hope of the Kingdom of heaven.*

Mt. xix. 12 ; 1 Cor. vii. 32 ἀρέσει for ἀρέση K ; 33 ἀρέσει for ἀρέση ; B 34 omit καὶ before μεμέρισται K, ἀρέσει for ἀρέση K ; 35.

LXXVIII

1. *That it is not lawful for soldiers to intimidate or make false accusations.*

Lk. iii. 14 ἡμεῖς before τί K.

C

LXXIX

1. *That rulers should be vindicators of God's ordinances.*

Rom. xiii. 3 τῶν ἀγαθῶν ἔργων ἀλλὰ τῶν κακῶν for τῶ ἀγαθῷ ἔργῳ D ἀλλὰ τῷ κακῷ K ; 4.

2. *That one must be subject to higher powers in all things in which the commandment of God is not hindered.*

E

Rom. xiii. 1 add ἐξουσίαι after οὔσαι K, add τοῦ before θεοῦ K ; 2 ; 313A 3 K as above ; Acts v. 29 ; Tit. iii. 1 add καὶ after ἀρχαῖς K.

LXXX

1. *What manner of men Scripture wishes Christians to be, as B disciples of Christ, conformed only to the pattern of what they see in Him, or hear from Him.*

Mt. xi. 29 ; Jn. xiii. 13-15.

2. *As sheep of Christ, hearing the voice of their own Shepherd only and following Him.*

Jn. x. 27 ; 5 ἀκολουθήσωσιν after ἀκολουθήσουσιν K.

3. *As branches of Christ, rooted in Him and bearing fruit in Him, both doing and keeping everything whatever that belongs to Him and is worthy of Him.*

Jn. xv. 5.

4. *As members of Christ, in all working of the commandments of the Lord, or perfectly equipped with the gifts of the Holy Spirit according to the worthiness of the Head, which is Christ.*

E 1 Cor. vi. 15; Eph. iv. 15; 16.

314A 5. *As a bride of Christ, preserving purity, walking only in the things willed by the Bridegroom.*

Jn. iii. 28; 2 Cor. xi. 2.

6. *As temples of God, holy, pure, and filled only with what pertains to the worship of God.*

B Jn. xiv. 23; 2 Cor. vi. 16 ὑμεῖς . . . ἔστε for ἡμεῖς ἔσμεν K, λέγει γάρ for καθὼς εἶπεν *, ἡ γραφή for ὁ θεός **.

7. *As a sacrifice of God, without blemish or defect, preserving the health of godliness in every limb and part.*

C Rom. xii. 1.

8. *As children of God, formed after the likeness of God, according to the measure granted to men.*

D Jn. xiii. 34; Gal. iv. 19.

9. *As light in the world, so that both they themselves are non-receptive of evil and illuminate those who approach them to a knowledge of the truth, and these either become what they should be or reveal what they are.*

E Mt. v. 14; Phil. ii. 15.

10. *As salt in the world, so that they who associate with them are renewed in the spirit unto incorruptibility.*

Mt. v. 13.

315A 11. *As the word of life, by their mortification as regards present things making sure the hope of the true life.*

Phil. ii. 15; 16.

B 12. *What manner of men Scripture wishes those to be who are entrusted with the preaching of the gospel; as apostles and ministers of Christ, and faithful stewards of God's mysteries, fulfilling only the things commanded by the Lord without falling short in deed or word.*

C Mt. x. 16; xxviii. 19; 1 Cor. iv. 1; 2 δ δέ for ὧδε K.

13. *As heralds of the Kingdom of heaven, for the destruction of him who holds the power of death in sin.*

D Mt. x. 7; 2 Tim. iv. 1 add ἐγώ K, Ἰησοῦ before Χριστοῦ K, κατὰ for καί before τὴν ἐπ. K; 2 add τοῦ θεοῦ after λόγον **.

14. *As a type or rule of piety, to establish the complete rectitude of those that follow the Lord, and to rebuke the perversity of those who in any way whatsoever disobey Him.*

E Phil. iii. 13; 14 omit τοῦ before θεοῦ **; 15; 16 add κανόνι, τὸ αὐτὸ φρονεῖν K; 1 Tim. iv. 12; 2 Tim. ii. 15.

316A 15. *As an eye in a body, since they discern between good and evil, and guide the members of Christ towards what befits each.*

Mt. vi. 22 ἢ after οὖν.

16. *As shepherds of the sheep of Christ, not even shrinking from B laying down their lives for their sakes on occasion, that they may impart to them the gospel of God.*

Jn. x. 11 ; Acts xx. 28 add οὖν K.

17. *As doctors, with much compassion by their knowledge of the teaching of the Lord healing the diseases of souls, to win for them health in Christ and perseverance.*

Mt. ix. 12 ; Rom. xv. 1.

18. *As fathers and nurses of their own children, in the great affection of their love in Christ willing to render to them not only the gospel of God but even their own souls.*

Jn. xiii. 33 add χρόνον ; 1 Cor. iv. 15 ; 1 Thess. ii. 7 ἐάν for ἔν, D μειρόμενοι for ὁμειρόμενοι ; 8.

19. *As God's fellow-workers, having given themselves wholly on E behalf of the Church to such works only as are worthy of God.*

1 Cor. iii. 9.

20. *As planters of God's branches, inserting nothing that is alien 317A to the vine, which is Christ, or that fails to bear fruit, but improving with all diligence such as belong to Him and are fruitful.*

Jn. xv. 1 ; 2 ; 1 Cor. iii. 6.

21. *As builders of God's temple, shaping the soul of each one so that he fits harmoniously on to the foundation of the apostles and prophets.*

1 Cor. iii. 10 τέθεικα for ἔθηκα K ; 11 ; Eph. ii. 19 omit ἐστὶ after C ἀλλά K ; 20-22.

22. What is the distinguishing mark¹ of a Christian ? Faith D working by love. What is the mark of faith ? Unhesitating conviction of the truth of the inspired words, unshaken by any argument either based on the plea of physical necessity² or masquerading in the guise of piety.

What is the mark of a believer ? To hold fast by such conviction in the strength of what Scripture says and to dare neither to set it at naught nor to add to it. For if what is not of faith is sin, as the apostle says, and faith comes from hearing and hearing through the word of God,³ then everything that is outside inspired Scripture, being not of faith, is sin.

¹ τὸ ἴδιον.

See 224c for another definition of faith. The passage which follows sketches the main principles of B.'s ascetic system. It is written with great fervour.

■ φυσικῆς ἀνάγκης. Arguments such as that used by the Arians, that the Son because He is the Son must be posterior to the Father, seem to be indicated.

■ Rom. xiv. 23 ¶ ; x. 17 ¶.

B. would not exclude traditions consistent with Scripture. See

E What is the mark of love towards God? Keeping His commandments with a view to His glory.

What is the mark of love towards one's neighbour? Not to seek one's own good, but the good of the loved one for the benefit of his soul and body.

What is the mark of a Christian? To be born anew in baptism of water and Spirit.

What is the mark of him that is born of water? As Christ died to sin once, that he should thus be dead and unmoved by any sin, as it is written: "All we who were baptized into Christ Jesus were baptized into His death. We were buried therefore with Him
318A through baptism into death; knowing this, that our old man was crucified with Him, that the body of sin might be done away, that we should no longer be in bondage to sin."¹

What is the mark of him that is born of the Spirit? That he should be, according to the measure given him, that very thing of which he was born, as it is written: "That which is born of the flesh is flesh and that which is born of the Spirit is Spirit."²

What is the mark of him that is born again? To put off the old man with his doings and lusts, and to put on the new man, which is being renewed unto knowledge after the image of Him
B that created him³; as it is written: "As many of you as were baptized into Christ did put on Christ."⁴

What is the mark of a Christian? To be cleansed from all pollution of flesh and spirit, in the blood of Christ, to perfect holiness in the fear of God and love of Christ,⁵ and not to have spot or wrinkle or any such thing, but to be holy and without blemish,⁶ and so to eat the body of Christ and drink His blood. "For he that eateth and drinketh unworthily, eateth and drinketh judgment unto himself."⁷

What is the mark of those who eat the bread and drink the cup of the Lord? To keep in perpetual memory Him Who died for us and rose again.

What is the mark of those that keep such a memory? To live unto themselves no longer, but unto Him Who died for them and rose again.

above 294B εσα τούτοις ἀκόλουθα. Cf. Ep. xxii. "Let the inspired Scripture be final arbiter (between the heretics and himself)," and for the value of unwritten tradition *De Spir. Sanc.* xxvii. See Barry, *The Inspiration and Authority of Holy Scripture*, pp. 108-112, for B.'s teaching on this subject.

¹ Rom. vi. 3; 4; 6 (summarised).

³ Col. iii. 9; 10 ¶.

⁵ 2 Cor. vii. 1 ¶.

⁷ 1 Cor. xi. 29 add ἀναξίτως K.

² Jn. iii. 6.

⁴ Gal. iii. 27.

⁶ Eph. vi. 27 ¶.

What is the mark of a Christian? That his righteousness should abound in everything, more than that of the Scribes and Pharisees, according to the measure of the teaching of the Lord in the gospel.

What is the mark of a Christian? To love one another, even as Christ also loved us.

What is the mark of a Christian? To see the Lord always before him.

What is the mark of a Christian? To watch each night and day and in the perfection of pleasing God to be ready, knowing that the Lord cometh at an hour he thinketh not.

AN ASCETIC DISCOURSE.¹

MAN was made after the image and likeness of God. But sin 318D destroyed the beauty of the image, dragging his soul into passionate desires. Now God, Who made man, is the true life. So when man lost his likeness to God he lost his kinship with life, and it is impossible for him who is outside God to live a happy life. Let us then return to the original grace, from which we were alienated by sin. And let us adorn ourselves once more after E the image of God, being made like the Creator by freedom from passions.² For he that has imitated in his own life, so far as is possible, the passionless character of the divine nature has restored in his soul the image of God. And he that has been made like unto God in the aforesaid manner has also attained completely the likeness of the divine life, abiding for ever in the eternal blessedness. If then through freedom from passions we have 319A regained the image of God, and the likeness to God imparts to us never-ending life, let us neglect all else and devote ourselves to this object, so that our soul may never again be mastered by any passion, but that our mind may abide steadfast and unconquerable in all assaults of temptations, that we may become partakers of the divine blessedness.

Now virginity is a help to such devotion, for those who pursue this gift in a spiritual manner.³ For the mere refusal to produce children does not constitute the gift of virginity. On the contrary, B the whole of one's life and character must be virgin, showing the

¹ *Eiusdem sermo asceticus* (τοῦ αὐτοῦ λόγος ἀσκητικός).

² ἀπαθείας. This word became suspect at the time of the Pelagian controversy. Previously writers used it unsuspiciously. The conception of ἀπάθεια as a Christian virtue is alien to modern ideas. It was the characteristic quality of the Stoic σοφός. The present passage shows how naturally the idea arose in Christian minds. Sin drags man, made in God's image, into passionate (ἐμπαθεῖς) desires, and destroys the divine image in him. God is ἀπαθής, therefore the restoration of His image in man involves the attainment of ἀπάθεια. Virginity is represented as a help in its attainment, no more (see below).

³ κατὰ λόγον, cf. 1 Peter ii 2, where λογικός is best translated "spiritual."

incorruption of the virgin in every action. For it is possible to commit fornication in word, and adultery with the eye; to be polluted by hearing, and receive uncleanness in the heart; and by reckless eating and drinking to pass the bounds of continence. He that in all these matters keeps himself in continence within the rule of virginity verily displays the grace of virginity in every way perfected within him.

- C Therefore if we really desire our soul's character to be adorned after the likeness of God through freedom from passion, in order that thereby eternal life may be our portion, let us take heed to ourselves, lest doing anything unworthy of the promise we incur the condemnation of Ananias.¹ For Ananias would have been justified, to begin with, in not promising his property to God. But when looking to human applause he consecrated it by a promise to God, that he might be admired by men for his munificence, and then held back part of the price, he aroused such danger of the Lord, Whose minister Peter was, against himself that he even found no space for repentance. Accordingly before professing the religious life it is allowable for him who desires, according to what is conceded and legitimate, to follow the usual course and give himself to matrimonial intercourse.

- But when a man has already made his profession he must keep himself for God like some holy votive-offering, lest he incur the guilt of sacrilege² by defiling again by the usages of ordinary life³ the body that has been consecrated to God by a solemn promise. In saying this I am not looking at one form of vice only, as some do, who keep the virtue of virginity by watchfulness over the body only; but I am thinking of every form of vicious disposition, and insisting that he who would keep himself for God must be defiled by none of the vices of the world. Anger, jealousy, revengefulness, falsehood, arrogance, uncontrolled thoughts, inopportune talk, slackness in prayer, desire for the things that have no real existence, neglect of commandments, ornamenting of clothes, beautifying of the face, meetings and conversations beyond what is fitting and necessary—all these
320A require so much watchfulness on the part of him who has dedicated himself to God in virginity that the danger of falling into one of these is well-nigh as great as that of committing the forbidden sin.⁴ For every vicious action damages in a measure the purity of the soul and hinders the divine life. To these matters then must he look that has renounced the world, that he pollute in

¹ Acts v.

² Cf. F. 14; and on the whole subject of B.'s teaching on vows see Clarke, p. 107 f.

³ τοῦ κοινου βίου, see below.

⁴ i.e. of unchastity

no way by v. 10. using himself, that is, God's vessel. Especially must he consider this point, that the man who has chosen the life of angels has passed the confines of human nature and crossed over to the bodiless state.¹ For this is the mark of the angelic nature, to be free from matrimonial intercourse and to think of no other beauty, but to gaze continually on the face of God. So he that has passed over to the order of angels, if he be defiled with human vices, is like a leopard's skin, the hair of which is neither completely white nor wholly black, but, mottled with a mixture of divers colours, is numbered neither among the black nor the white. This then is a general exhortation to those who have chosen the continent and holy life.² But as accurate instructions on particular points are required, it is necessary also to give a few brief notes concerning them.

Those who have separated themselves from the common life³ and are training themselves for the divine life must not do so by themselves or without help. For such a life should have witnesses, so as to be free from evil suspicion. For just as the spiritual law requires that they who eat the mystic passover shall be not less than twelve⁴; so here the decad of those who practise together the spiritual life should be increased rather than lessened. Let one man preside as ruler over this decorous life, preferred above the rest after testing of his life and character and well-ordered conversation, and let regard be had to his age as a factor in deciding whether he have the honour. For it is natural for men to pay greater respect to elder men. Let him have such great authority, the brethren rendering willing obedience with all docility and

¹ This seems to imply the later monastic title 'Ασώματοι.

² τὸν ἐγκρατῆ καὶ ἀγνὸν βίον = τὸν τῶν ἀγγέλων βίον above. On "the angelic life" see Hörmann, *Untersuchungen zur griech. Laienbeicht*, pp. 62-65. As this passage is the earliest he quotes for the phrase and this homily is on other grounds to be pronounced non-Basilian, its occurrence here and in *De Ren.* is an additional argument against their genuineness.

³ τοῦ κοινοῦ βίου. It is most improbable that the author of F. 7 (where however B. calls life in the coenobium ὁ κοινωνικὸς βίος) called life in the world ὁ κοινὸς βίος.

⁴ Or *ten*, a reading which Garnier prefers, remarking that it is obviously right since ten follows as the minimum number for a convent. But "spiritual" and "mystic" clearly refer to the Last Supper, which *twelve* ate with Christ. I conclude that *twelve* is the right reading and a scribe altered it to *ten*, influenced by "decad" below. Cf. the Jewish custom of having at least ten for the passover, Jos. B.J. VI. ix. 3. On this interpretation the writer finds ten the minimum number; he advocates its being raised to twelve at least. A fully organised Basilian monastery must have been considerably larger.

E humility, that it be allowable to no man in the convent ¹ to resist his will, when he orders anything that conduces to a well-ordered and disciplined life. But, as the apostle says that we must not resist the powers ordained by God, for they that resist the commandments of God are condemned,² so also here the rest of the brethren should be persuaded that such power has been given to the ruler, not arbitrarily, but by the divine will, so that progress as God would have it may be unhindered, while he commands whatever is helpful and salutary and they receive his good counsels
 321A with docility. Since then it befits the convent to be in every respect docile and obedient towards the Superior,³ it is before all things necessary that he who is chosen as leader ⁴ of this life should possess such a character that his life may be an example of every good thing to those that gaze upon it; that he be, as the apostle says, "temperate, sober-minded, orderly, apt to teach."⁵ So I think it necessary to investigate his life and see not only whether he is old in years, for it is possible to have a juvenile character along with gray hairs and wrinkles, but especially whether his character and manners have grown old in
 I decorous fashion, so that all he says and does may be a law and a rule to the convent.⁶

As regards food, it is fitting that such as practise this life should keep to the method which the apostle teaches, and working with their hands eat their bread honestly.⁷ The work should be performed under the superintendence of an elderly man, of good repute for gravity of life, who will arrange their manual labour in accordance with requirements, in such a way that the command is observed which bids us win our food with sweat and toil,⁸ and behaviour remains irreproachable, in that the brethren are never compelled to court publicity in order to satisfy the needs of life.
 C Let this be the best rule and method of continence, to aim neither at luxury nor ill-usage of the flesh, but in both directions to avoid excess, that the flesh be neither troubled by stoutness nor becoming diseased be unable to keep the commandments.⁹ For by both extremes equal harm is done to the soul, both when the flesh becomes unruly and through fulness of habit runs off into wrong courses and when it is oppressed by sufferings and becomes relaxed and feeble and sluggish. For in such a state of body the soul has no leisure to gaze with freedom upon higher things, but it is

¹ συνδία, not used in the Rules.

² Rom. xiii. 1; 2 ¶.

³ τῷ προεστῶτι.

⁴ καθηγούμενον, not of Superior in Rules.

⁵ 1 Tim. iii. 2 †.

⁶ συνδία.

⁷ 2 Thess. iii. 12 ¶.

⁸ Gen. iii. 19.

⁹ Thoroughly Basilian in spirit.

perforce pre-occupied with the sensation of pain and dwells upon it, depressed in sympathy with the ill-usage of the body. D

Let then the use made of things correspond to the need of them, and let wine¹ be neither abominated, if it be employed for curative purposes, nor procured unnecessarily. And let all other things in the same way serve not the desires but the needs of the ascetics. The whole of life should be a season of prayer. But since it is absolutely necessary to break the constant round of psalmody and kneeling by certain intervals one must follow the hours of prayer enjoined by the Saints. The great David says: "At midnight I arose to give thanks to thee because of thy righteous judgments."² We find Paul and Silas also following this rule when they praised God in the prison at midnight.³ The same prophet says: "In the evening and in the morning and at noon-day."⁴ Moreover, the coming of the Holy Spirit took place at the third hour, as we have learned from the Acts; when the Pharisees mock at the disciples because of the manifold operations of the tongues, Peter says that those who 322A speak thus are not drunk, for it is the third hour.⁵ Then the ninth hour commemorates the Lord's passion, which took place that we might live. But as David says: "Seven times in the day did I praise thee, because of thy righteous judgments,"⁶ and the times of prayer mentioned do not complete the seven hours of prayer, we must divide the mid-day prayer and say part before and part after taking food: so that in the whole course of the day we may accomplish typically the sevenfold daily praise of God.⁷

The gates of the monasteries⁸ must be closed to women; B and all men must not enter, only those whom the Superior⁹ permits. For promiscuous visits often produce untimely conversations and useless gossip, and from foolish talk lead on to foolish and useless thoughts. And let this therefore be the common rule that, when conversation is necessary, the Superior alone be asked questions and give answers; and that the others

¹ The use of wine "for the stomach's sake" only is recommended in F. 19. Cf. B.'s first Homily on Fasting, where wine is discussed at great length.

² Ps. cxix. 62.

³ See Acts xvi. 25.

⁴ Ps. lv. 17.

⁵ Acts ii. 15 ¶.

⁶ Ps. cxix. 164.

⁷ The seven hours are Midnight, Dawn, 9 A.M., before and after the midday meal, 3 P.M., and evening. This scheme is irreconcilable with the eight-fold system of F. 37.

⁸ τῶν ἀσκητηρίων. Here and 326B, not in Rules; found in Greg. Naz. Or. xliii. 62 of B.'s monasteries.

⁹ τοῦ καθηγουμένου, and twice below.

do not answer when visitors engage them in frivolous conversation, lest they be led away in pursuit of idle talk.

- C Let all have a common store-cupboard, and let no man call anything his own, neither cloak, nor shoes, nor anything else that is necessary for the body. But let the Superior's authority decide the use to be made of these things, and the assignment of them from the common stock according to the needs of each, as the leader¹ ordains. The law of love does not allow particular friendships and companionships in this common dwelling.² For it is inevitable that particular affections should injure greatly the common harmony. As things are, it is fitting that all should look at one another with an equal degree of feeling and have one standard of love for all the company.³ But if anyone be found
- D to have greater feelings of affection towards a monk that is a brother, or a kinsman, or no relation, however plausible his excuse, let him be chastened as an injurer of the commonweal. For excessive affection towards one person plainly shows a corresponding deficiency as regards others. Let the punishments of him who is condemned for any fault be suited to the measure of his sin: to be prevented from taking part in psalmody, to be excluded from the common prayers, or from participation in meals; wherein the monk who is entrusted with the oversight of discipline will assign the punishment in proportion to the greatness of the fault.

- Let the service of the whole convent⁴ be taken in rotation,
- E two monks in succession for a week at a time performing all the work that need requires, that both the reward of humility may be shared by all and that no one be allowed to overreach the rest of the monks even in doing a good work, and that all may have rest equally. For periodical intervals of toil and rest make the weary no longer feel their toil. The Superior of the company
- 323A has the power both to order those whom he thinks suitable to take necessary journeys and to bid those for whom it is best so to do to keep at home and abide within the house. For it often happens when men's bodies are young, however zealously the hardships of continence are embraced, that the beauty inseparable from youth blooms, so to speak, and becomes an occasion of sin to those that meet them. So if anyone is young in respect of bodily bloom, let him hide such beauty and keep it out of sight, until his appearance reaches a fitting state.

Let there be no sign of anger, unforgivingness, jealousy or contention among the monks; no gesture, movement, word, B look, expression, or anything of the kind, calculated to stir a

¹ τοῦ προηγούμενου.

³ πληρώματος.

² συσχηνίζα.

⁴ συνοδία.

companion to wrath. But if any should be guilty of any one of these, that he has experienced something to annoy him is not sufficient to excuse the sin into which he has fallen. For wrong is equally wrong whenever it is perpetrated. Every form of oath¹ must be excluded from the ranks of the ascetics. But let a nod of the head and a verbal assent be counted as an oath, both by the speaker and the listener. If any man believe not a bare asseveration, he condemns his own conscience, showing that C he has not maintained truthfulness in conversation, and he will be accordingly reckoned among the wrong-doers by the Superior and chastened by a salutary punishment. When the day is over and all work, both bodily and spiritual, has come to an end, before going to rest it is fitting that each man's conscience be examined by his own heart. And if anything wrong has happened, forbidden thoughts, or conversation beyond what is fitting, or slackness in prayer, or inattention in psalmody, or desire for the life D of the world,² let the sin not be hidden, but told to the brethren,³ that the fault of him who has done such wrong be healed by the prayers of all.⁴

¹ No allusion, as the context shows, to private vows of austerity such as B. condemns in *Ep.* cxcix. 28.

² τοῦ κοινοῦ βίου.

³ τῶ κοινοῦ.

⁴ See F. 26, 44, 46 ; B. 110, 229, 288, and the notes on these passages. The problem is complicated, but the plan recommended here is definitely forbidden in B. 288.

ANOTHER ASCETIC DISCOURSE.¹

THE ascetic life has one object, the salvation of the soul, and so it is necessary to keep with fear as a divine commandment everything that can contribute to this very purpose. For even 323E God's commandments themselves have no other purpose than that he who obeys them may be saved. So, just as those who enter the bath are stripped of all covering, those who approach the ascetic life must strip themselves of all worldly things before they can enter the philosophic life.² The main thing, to which it 324A behoves the Christian to attend most of all, is to be stripped of the many different sinful affections by which the soul is polluted. In the second place,³ he who aspires to the higher life must carry out the renunciation of possessions, because thoughts of and care for material things bring great distraction to the soul. When therefore a number of men, all looking for the same object, namely, salvation, undertake life with one another, this must be secured before all else, that all have one heart and one will and one desire, and, as the apostle ordains, that the whole number of the convent form one body made of divers members and knit B together.⁴ In no other way can this be secured except by maintaining this principle, that nothing be definitely allotted to any man by name, neither clothing nor utensil nor anything else used for the common life,⁵ in order that the need, and not the possessor, may fix the destination of each of these things. And just as short clothes do not fit a big body, or larger clothes a small body, but what suits the measurements of each is both useful and a good fit, so also everything else—bed, mattress, warm covering, shoes—ought to belong to him who really needs them and not to the possessor. For just as the wounded man, not the one in C perfect health, uses the drug, so also not he who lives in luxury

¹ *Eiusdem Sermo Asceticus* (τοῦ αὐτοῦ λόγος ἀσκητικός).

² Generally used as an argument against the authenticity of this homily, since B. does not use "philosophy" of the monastic life. But Greg. Naz. does (cf. *In Caes.* ix. 4) of his life in B.'s monastery, and if B. avoids it in his extant works, no significance attaches to the omission.

³ Note that interior renunciation is more important than exterior ; cf. 348E.

⁴ 1 Cor. xii. 12¶.

⁵ τὴν κοινὴν ζωὴν.

but he who needs relief enjoys the things that are devised for the relief of the body.

Since the characters of men are diverse, and all do not judge alike about what is beneficial, to avoid confusion with each man living according to his own will, it is fitting that the man who is acknowledged to surpass all others in understanding and stability and disciplined life should be promoted to be superior¹ over the rest, that his virtues may become the common property of all who imitate them. For just as a number of painters sketch the features of one face, and all the pictures resemble one another, because they resemble the original; so, if many characters resolve to imitate one, the good characteristics of this one's life will shine in all alike. When one has been promoted, then all individual wills must cease, and all hereafter will be moulded after the pattern of their leader, obeying the apostolic command which bids every soul be subject unto the higher powers, "and they that
E withstand shall receive to themselves judgment."² Now true and perfect obedience of subordinates towards the leader³ is shown in this, namely, in not only refraining from wrong things according to the counsel of the Superior but not doing even praiseworthy things without his approval. For continence and all bodily hardship have a certain value; but if a man does what is pleasing to himself, following his own impulses, and does not obey the counsels of the Superior,⁴ the sin will outweigh the good action. For "he that withstandeth the power, resisteth the
325A ordinance of God."⁵ And the reward of obedience is greater than that of a good action in the realm of continence. Thus it is fitting that all should bear a common and equal love one to another, just as a man naturally bears to each of his members, desiring health equally for his whole body, since the pain of each member is equally unpleasant to the whole body. But just as with ourselves the pain of each of the sick members affects equally the whole body, but nevertheless some members are more honour-
B able than others—for we are not equally interested in the eye and the toe, though the pain may be equal; so it is fitting that everyone should show an equally sympathetic disposition and affectionate attitude as regards all who live in the convent,⁶ but as is only reasonable, greater honour will be paid to those who are more serviceable. For since it is clearly right that all should love one another with an equal measure of affection, it is wrong for any private groups⁷ or parties⁸ to be found in the convent.

¹ καθηγῆσασθαι.

² Rom. xiii. 1 ¶; 2.

■ καθηγούμενον.

■ τοῦ προεστῶτος.

⁵ Rom. xiii. 2.

■ συνοδίᾳ and below.

⁷ φρατρίας.

⁸ συσκητίας, arrangements for clubbing together at meals.

For he who loves one above the others accuses himself, since he has not perfect love to the others. Similarly both unseemly strife and partiality are to be excluded from the convent. For C from strife enmity arises, and from partiality in love and friendship suspicions and jealousies. For deprivation of equal treatment is everywhere the origin and cause of envy and hostility on the part of those who are slighted. Therefore also we received commandment from the Lord to imitate the goodness of Him Who maketh the sun to arise on just and unjust alike.¹ As then God grants to all alike participation in the light, so let those who imitate God direct upon all a common and equally honourable ray of love. For where love fails, there of a surety hatred enters in its place. But if, as John says, "God is love," D it follows necessarily that the devil is hate. As then he that has love has God, so he that has hate cherishes the devil within him. Therefore it is fitting that love should be equal and similar on the part of all towards all, but that honour be paid to each as is seemly. As regards those who are thus linked together, bodily kinship will not affect love any more. Not even if one be the brother of another according to the flesh, or the son, or daughter, will the community of blood cause greater affection to the relation as compared with the others. For he that in these matters follows E nature condemns himself that he has not yet completely conquered nature, but is still ruled by flesh.

Let useless conversation, and untimely distraction caused by chats with one another, be forbidden. But what is useful for the edification of souls, it is fitting that this alone be spoken, and that the useful words themselves be spoken in orderly manner, at the proper time, and by such persons as are entrusted with the task of speaking. But if any belong to the number of the inferior let him wait for the permission of the Superior.³ Whisperings and confidential talk and hints by means of nods—let all 326A such things be rejected, because whispers are suspected of conveying calumny, and hints by means of nods indicate to the brethren something mischievous concealed. And such things are the beginning of hatred and suspicion. But when need arises for conversation, let the needs of the occasion decide the tone of voice; so that one speaks to a man near by in a low voice, to one far off in a louder voice. But let it be unknown in the convent ⁴ for anyone insolently to use a loud and threatening tone because B he is giving advice or exhortation. There is no leaving the monastery,⁵ except on fixed and necessary occasions. Since there are convents⁶ not only of men but also of virgins, everything

¹ Mt. v. 45¶.² 1 Jn. iv. 16†.³ τοῦ ὑπερέχοντος.⁴ συνοδίζ.⁵ ἀσκητηρίου.⁶ συνοδαίαι.

that has been said shall apply equally to both sexes. But we must note one point, that in women's life more and greater modesty is required, as regards the virtues of poverty and quiet and obedience and sisterly love, and as regards exact rules about going out, and caution in the matter of meeting people and feelings towards one another, and the avoidance of particular friendships. For in all these matters the life of virgins demands greater zeal. Let her that is entrusted with the discipline of the convent not seek what is agreeable to the sisters, nor strive to ingratiate herself with them by deferring to their wishes, but let her always be treated with gravity, fear and respect. For she must realise that she will give account before God for all wrong things done contrary to rule in the convent.¹ And let each sister of those who make up the convent² not seek from the Superior³ what is pleasant, but what is beneficial and useful; nor let her dispute about commands, for such a custom entails anarchy and is a step towards it. But just as we receive the commandments of the Lord without examination, knowing that all Scripture is inspired and useful, so let the sisterhood receive the commands of the Superior⁴ without distinction, fulfilling zealously all that is enjoined, not grudgingly, or of necessity, that their obedience may be rewarded. They must obey not only when they are taught severity of discipline, but even if their teacher forbids fasting, or advises "feeding-up,"⁵ or enjoins when need so requires anything else that brings relief, they must fulfil everything in like manner, persuaded that what she says is law. And when it becomes necessary to hold a conversation about anything urgently required, whether with some man or in particular with the man that looks after this thing or with anyone else able to be useful in procuring what is sought,⁶ then it is fitting that the conversation be conducted by the Superior, in the presence of one or two of the sisters, who because of their life and years are able to be seen and converse without danger. But if any think she has something useful to contribute, let her tell it to the Superior and she will say what is to be said.

¹ ἐν τῷ κοινῷ.

² ἐν τῷ πληρώματι τῆς συνουσίας.

³ τῆς καθηγούμενης.

⁴ τῆς προκαθογουμένης.

⁵ μετ' ἀληψιν τῆς ἀναληπτικῆς τροφῆς.

⁶ The only hint in this homily of the relations between male and female convents in the Basilian system. Cf. F. 33; B. 108, 109, 112, 153, 154, 220.

THE LONGER RULES.¹PREFACE.²

SINCE, by the grace of God, we who have set before ourselves 327B one and the same end, namely, the life of piety, are met together in one place in the name of our Lord Jesus Christ; and you indeed are plainly desirous to learn somewhat of the things that concern salvation; I for my part must proclaim the righteous acts of God, remembering night and day how the apostle said: "By the space of three years I ceased not to admonish every one night and day with tears."³ And the present time is most convenient for us, and this place provides quiet and complete freedom from the disturbances of the outside world. Let us therefore pray together, so that we may give to our fellow servants their portion of food in due season,⁴ and that you having received the word may, like the good ground, bring forth the perfect and manifold fruit of righteousness, as it is written.⁵

I beseech you, therefore, through the love of our Lord Jesus Christ, Who gave Himself for our sins, let us apply ourselves to care for our souls. Let us lament the vanity of our past life. Let us strive for such things as will be for the glory of God, and of His Christ, and of the adorable⁶ and Holy Spirit. Let us not remain in this slothful ease, always losing through our slothfulness the present opportunity, and putting off to the morrow or D distant future the beginning of our works, lest, being found unprovided with good works by Him Who demands our souls, we be cast forth from the joy of the bridechamber, shedding vain and useless tears, and lamenting our ill-spent life, at a time when repentance can no longer avail. "Now is the acceptable time," says the apostle, "now is the day of salvation."⁷ This is the age of repentance, that of reward: this of labour, that of recompense: this of patience, that of comfort. Now God is the helper of such as turn from the evil way: then He will be the terrible and

¹ *Eiusdem Regulae Fusius Tractatae* (τοῦ αὐτοῦ ὅροι κατὰ πλάτος).

² This section is translated by E. F. Morison, *St. Basil and his Rule*, pp. 138-144, to which the present version is indebted.

³ Acts xx. 31.

⁴ Lk. xii. 42 ¶.

⁵ Mt. xiii. 23 ¶.

⁶ προσκυνητοῦ.

⁷ 2 Cor. vi. 2.

Inexorable examiner of all human deeds, words and thoughts.

Now we enjoy His long-suffering : then we shall know His justice, when we shall rise again, some to eternal punishment, others
328A to eternal life, and each shall receive according to his works.¹

How long shall we defer our obedience to Christ, Who has called us to His heavenly Kingdom ? Shall we not rouse ourselves to sobriety ? Shall we not recall ourselves from our accustomed manner of life to the careful life of the Gospel ? Shall we not set before our eyes that terrible and notable day of the Lord, on which those who by their good works come to the Lord's right hand shall be received into the Kingdom of heaven, but those who by their lack of good works have been set on His left hand shall be enveloped in the fire of hell and everlasting darkness ? " There," it says, " shall be the weeping and gnashing of teeth." ²

B Now we say we desire the Kingdom of heaven, but we have no care for those things by which it may be gained. And though we undertake no labour to fulfil the Lord's commands yet we imagine in the folly of our heart that we shall receive equal honours with those who have resisted sin even unto death. Who has ever remained at home idle or asleep at the time of sowing, and then, when harvest has come, filled his bosom with sheaves ? Who has ever gathered grapes from a vine which he has not
C planted and laboured for ? Those who have laboured receive the fruits ; honours and crowns are for conquerors. Who would ever crown him who had not even stripped to meet a foe ? For it is necessary not only to conquer, but also to contend lawfully, according to the words of the apostle ³ ; that is, not to neglect even the smallest of such things as are commanded, but to do each thing even as we have been ordered. For it is said : " Blessed is that servant, whom the Lord when he cometh shall find," not doing anywise, but " so doing." ⁴ And " if thou hast offered rightly, but hast not divided aright, thou hast sinned." ⁵

D But we, thinking perhaps that we have fulfilled one commandment—I would not say having actually fulfilled, for the commandments are joined one to another according to the sound meaning of Scripture, so that, if one be broken, the others are of necessity also broken—do not expect the wrath of God for those which we have transgressed, while for the keeping of one commandment we actually look for honours.

¹ The phraseology is almost identical with that of B.'s baptismal symbol, 227C.

² Mt. xxv. 30.

³ 2 Tim. ii. 5 ¶.

⁴ Lk. xii. 43 omit αὐτοῦ after κύριος*.

⁵ Gen. iv. 7 ἐὰν ὁρθῶς μὲν (μὲν not in Sw. or Brooke-Maclean) κατλ.

He who from the ten talents entrusted to him has retained one or two, and has restored the others, is not declared to be good because he has restored the greater part, but is shown to be both wicked and grasping because he has kept back the smaller part. Why do I say "kept back"? He that was entrusted with one E talent, and gave back that very one whole and unharmed as he had received it, is nevertheless condemned because he did not add anything to that which was given him. He that has honoured his father for ten years and then inflicts one single blow upon him is not honoured as a benefactor, but is condemned as a parricide. "Go ye," said the Lord, "and make disciples of all the nations, 329 A teaching them," not to observe some things and neglect others, but "to observe all things whatsoever I commanded you."¹ And the apostle writes in like manner: "Giving no occasion of stumbling in anything, that our ministration be not blamed; but in everything commending ourselves as ministers of God."² For if all these things had not been necessary for the attainment of our salvation, all the commandments would not have been written; nor would they all have been prescribed of necessity for our observance. What is the use of my other virtues, if through calling my brother a fool I am in danger of hell? What B is the use of being free from the majority of sins, if one is held in bondage by one single sin? For it is said, "Every one that committeth sin is the bond servant of sin."³ And what gain has he who is free from many diseases, if his body is afflicted with one disease?

So then, some one will say, is it not useless for the multitudes of Christians who do not keep all the commandments to keep any of them? In this connexion it is well to remember the blessed Peter, who, though he had done so many good deeds, and had received such great blessings, yet for his one fault was C told: "If I wash thee not, thou hast no part with me."⁴ And I need not say that the actual occasion showed no negligence or contempt, but was rather a proof of his reverence and devotion.

Yet some one may say that it is written: "Whosoever shall call upon the name of the Lord shall be saved,"⁵ so that the mere calling upon the name of the Lord is enough to save him that calls. Let him rather hearken to the apostle who says: "How shall they call upon him in whom they have not believed?"⁶ And if thou believest, hear the Lord Who says: "Not every one D

¹ Mt. xxviii. 19, 20 (shortened). The reference to Baptism is omitted here, though it occurs in the other quotations of this passage, see Index.

² 2 Cor. vi. 3, 4.

³ Jn. viii. 34.

⁴ Jn. xiii. 8.

⁵ Joel ii. 32.

⁶ Rom. x. 14 ἐπικαλέσονται for ἐπικαλέσωνται K.

that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.”¹ For indeed when a man does the will of God, but not as God wills, nor with a disposition of love towards God, his zeal for good works is fruitless, according to the will of our Lord Jesus Christ, Who says: “This they do that they may be seen of men; verily I say unto you, they have received their reward.”² Wherefore Paul was taught to say: “And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not
 E love, it profiteth me nothing.”³ And, in short, I perceive three different dispositions which by inevitable necessity lead us to obey. Either through fear of punishment we turn away from that which is evil, and so are of a slavish disposition; or, seeking to profit by the reward, we fulfil the commandments for the sake of our own benefit, and are accordingly like hirelings; or else we do good for the sake of the good itself and from love of Him Who gave us the law, rejoicing that we are thus thought worthy to serve the glorious and great God, and so we have the disposition of sons. Nor will he who keeps the commandments from fear, and is always expecting the penalty of sloth, obey some
 330A orders and neglect others, but he will dread as equally terrible the judgment which comes upon every disobedience. Accordingly he is pronounced blessed who fears always with reverence. And he stands firm in the truth, for he can say: “I have seen God always before me, for he is on my right hand lest I should be shaken,”⁴ as never choosing to neglect anything that is right. Again, “Blessed is the man that feareth the Lord.” Why? Because “he will delight greatly in his commandments.”⁵ Wherefore it is not possible for those who fear to neglect any of God’s orders, or to perform them carelessly.

Nor indeed will the hireling choose to transgress any of the
 B commandments. For how will he win the reward of his labour in the vineyard, if he does not fulfil all he agreed to do? For if he come short in even one thing that is needful, he makes himself useless to his master. And who will pay a reward, so long as the damage remains,⁶ to him that has done the harm?

The third service is that of love. What son, seeking to please his father, and satisfying him in great things, will choose to grieve him in small matters? He will be all the more careful as he remembers the apostle’s words: “Grieve not the Holy Spirit of God, in Whom ye were sealed.”⁷

¹ Mt. vii. 21.

² Mt. vi. 5** (conflated with xxiii. 5).

³ 1 Cor. xiii. 3 καὶ for καὶ ἐάν.

⁴ Ps. xvi. 8.

⁵ Ps. cxii. 1 θελήσει with **Σ**^{ca}ART against θέλει of Sw.’s (**Σ**) text.

⁶ Read ἔτι μενούσης τῆς βλάβης.

⁷ Eph. iv. 30.

In what category do those who transgress most of the commandments deserve to be classed? They neither serve God as c Father, nor believe in Him as the promiser of great things, nor serve him as Master. "If I, then, be a father," He says, "where is mine honour? and if I be a master, where is my fear?"¹ For "he that feareth the Lord will delight greatly in his commandments."² But "through thy transgression of the law," it says, "thou dishonourest God."³ And how, if we prefer the life of pleasure to the life of obedience to the commandments, can we expect for ourselves a life of blessedness, fellow-citizenship with the Saints and joy among the angels in the presence of Christ? Truly such imaginations bespeak a foolish mind. For how shall D I be with Job, if I have not received even ordinary affliction with thankfulness? Or how shall I be with David, if I have not shown myself long-suffering toward my enemy? Or how with Daniel, if I have not sought God with constant abstinence and laborious prayer? Or how with any of the Saints, if I have not followed in their steps? Who is so unfair an umpire as to judge him who has never contended to be worthy of the same crown as the victor? What general ever invited those who never turned up for the fight to share equally in the spoil with those who have been victorious? God is good, but He is also just. And it is E the nature of the just to recompense worthily, as it is written: "Do well, O Lord, unto those that are good and true of heart. As for those that turn back unto crooked ways, the Lord shall lead them forth with the workers of lawlessness."⁴ He is merciful, but He is also a judge. For He says: "The Lord loveth 331A mercy and judgment."⁵ And therefore it is said: "I will sing of mercy and judgment unto thee, O Lord."⁶ And we have learned who they are that receive mercy, for He says: "Blessed are the merciful, for they shall obtain mercy."⁷ Thou canst see with what discernment He uses mercy, being neither unjustly merciful nor mercilessly unjust. For "the Lord is both merciful and just."⁸ Let us not then know God by halves, nor make His kindness an occasion of sloth. For this cause are thunders and lightnings, that His goodness may not be despised. He that maketh the sun to rise also punishes with blindness. He that B giveth the rain also rains fire. Those show His goodness, these His severity. Let us then either love Him for those, or fear Him for these, that it not be said to us: "Or despisest thou the riches

¹ Mal. i. 6.² Ps. cxii. 1, see 330A.³ Rom. ii. 23.⁴ Ps. cxxv. 4, 5.⁵ Ps. xxxiii. 5.⁶ Ps. ci. 1.⁷ Mt. v. 7.⁸ Ps. cxxvi. 5. B's order agrees with that of $\aleph^{ca}$ ART against Sw.'s ($\aleph$) text.

of his goodness and forbearance and long-suffering, not knowing that the goodness of God leadeth thee to repentance? but after thy hardness and impenitent heart treasurest up for thyself wrath in the day of wrath.”¹ Since then it is impossible to be saved, unless we do those works which are according to the commandment of God, nor is it without danger to neglect any precept—for it is terrible arrogance to make ourselves the judges of our Lawgiver, and to approve some of His laws and reject others—let us who endure the conflict of piety and lead the life of calm and rest, regard such a life with honour, as being our fellow worker in keeping the Gospel decrees, and one and all take careful heed that no commandment escape us. For if the man of God must be perfect²—as it is written, and as our words have already shown—it is before all things necessary that he be made perfect in every commandment, according to “the measure of the stature of the fulness of Christ”³; for by the divine law a beast with a blemish, even if he was clean, was not accepted as a sacrifice to God.

D If⁴ therefore anyone think that he is lacking in anything, let him bring it forth that all may examine it in common. For it is easier through the careful scrutiny of the many to find out that which is hidden, seeing that God allows us to find that for which we seek, by means of the teaching and guidance of the Holy Spirit. Since, then, “necessity is laid upon me, and woe is unto me, if I preach not the gospel,”⁵ so also there is equal danger for you, if you are slothful in your search, or if you show E yourselves careless and negligent in the keeping of tradition, or in fulfilling it by good works. Wherefore the Lord says: “The word which I spake, the same shall judge him in the last day.”⁶ And “that servant which knew not his Lord’s will, and did things worthy of stripes, shall be beaten with few stripes; but he that knew, and did not, neither made himself ready according to his will, shall be beaten with many stripes.”⁷ Let us pray then 332A that I may blamelessly dispense the word, and that the teaching may bear fruit in you. And since, then, we know that the words

¹ Rom. ii. 4; ⁵ ἐαυτῷ for σεαυτῷ*. This is quoted in Ben. *Reg.* prol. perhaps only by a coincidence, as this part of B.’s prologue is not in Rufinus. See *Intr.* p. 34.

² 2 Tim. iii. 17 ¶.

³ Eph. iv. 13 ¶.

⁴ Rufinus begins at this point.

⁵ 1 Cor. ix. 16 ¶. The appropriation of this text by B., read in the light of *Mor.* lxx. 1 f., suggests that he is now a bishop. But see *Intr.* p. 16.

⁶ Jn. xii. 48.

⁷ Lk. xii. 47, 48 (the two clauses are transposed) **.

of divine Scripture will rise up before us at the judgment seat of Christ—"For I will reprove thee," He says, "and set before thee thy sins" ¹—let us hearken diligently to that which is spoken, and seek earnestly to carry out the divine decrees; for we know not on what day or at what hour the Lord will come.²

¹ Ps. l. 21. B. has τὰς ἀμαρτίας σου with B^a N^{ca} T (Sw.'s B. text omits).

² This is probably more than a preacher's commonplace. The eschatological motive played an important part in Fourth Century asceticism. Cf. Eusebius *Dem. Evang.* i. 9, where celibacy is defended against heathen attacks. "These things [*i.e.* the prosperity of the human race] are of little moment to us, who believe the world to be perishing and running down and reaching its last end."

I.

335A CONCERNING THE ORDER AND SEQUENCE OF THE LORD'S COMMANDMENTS.¹ (R. 1)²

SINCE the word³ has given us licence to put questions,⁴ we ask first of all to be taught whether there is any order or sequence in the commandments of God, so that one comes first, another second, and so on ; or whether all are inter-dependent, and all may be regarded as equally important so far as making a start goes, so that a man who so desires may be safe in beginning at any point he likes in the circle.

- B Your question is an old one and was propounded long ago in the gospels, when the lawyer came to the Lord and said : " Master, which is the first commandment in the law ? " And the Lord answered : " Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. This is the first and great commandment. And the second is like it. Thou shalt love thy neighbour as thyself."⁵ The Lord Himself then assigned this order to His own commandments.
- 336A He defined the commandment of love towards God to be the first and greatest ; and next to it in order, and like it, or rather completing the first commandment and linked on to it, the commandment of loving one's neighbour. Accordingly from what has been said, and from similar passages contained in the inspired Scriptures, it is possible to learn the order and sequence of all the Lord's commandments.

¹ The titles are not original. " This title and the other similar ones are not found in old books. Nevertheless we found them in the printed editions and therefore preferred to make no change, all the more so because they seem to throw some light on things " (Garnier). The questions, *e.g.* F. 15, are original, being found in Rufinus. F. 8, *e.g.*, has the original question and the added title.

² *i.e.* Rufinus has this as Ch. I in his composite book of Rules ; see Intr. p. 29.

³ Cf. *e.g.* Deut. xxxii. 7.

⁴ Basil has just given them leave to do so, see 331D.

⁵ Mt. xxii. 36-39 conflated with Mk. xii. 28-31.

II.

CONCERNING LOVE TOWARDS GOD, AND THAT THE INCLINATION
AND POWER TO KEEP THE LORD'S COMMANDMENTS ARE IN MEN
NATURALLY. (R. 2)¹

Speak to us first then of love towards God. For we have B
heard that we must love, but we seek to learn how this may
be done.

Love towards God cannot be taught. For neither have we
learned from another to rejoice in the light and to cling to life,
nor did anyone else teach us to love our parents or those that
brought us up. In the same way, or much more so, the learning
of the divine love does not come from outside; but when the C
creature was made (I mean man) a certain Word was disseminated
among men,² having within itself the tendency towards an adapta-
tion to love. The pupils in the school of God's commandments
having received this Word are by God's grace enabled to exercise
it with care, to nourish it with knowledge, and to bring it to per-
fection. Wherefore we also, welcoming your zeal as necessary for
attaining our end, by God's gift and your assistance of us in your
prayers will strive to stir up the spark of divine love hidden within D
you according to the power given us by the Spirit. You must
know that this virtue, though only one, yet as regards power
accomplishes and comprehends every commandment. For "he
that loveth me," saith the Lord, "will keep my commandments."³
And again: "On these two commandments hang all the law
and the prophets."⁴ And we shall not now try to survey the
whole field accurately (for thus we should miss the whole meaning
of the commandments by concentrating on details), but in so
far as it is in our power and befits our present purpose we shall
remind you of the love due from us to God. But let me say this E
first: as regards all the commandments given us by God, we have
received already from Him power to keep them, that we may
neither feel aggrieved as though anything strange were demanded
of us, nor be elated as though we paid more than was given us.
And by this power, if we work rightly and fittingly, we fulfil in
godly manner the life of virtue; but if we corrupt its working we
are carried away into vice. This is a definition of vice—an evil

¹ R. 2 = F. 2-6 much shortened.

² Lit. "a certain spermatoc word was implanted in men." The
Christian use of this expression goes back to Justin Martyr II *Apol.* 13.

³ Jn. xiv. 23 ¶.

⁴ Mt. xxii. 40 καὶ οἱ πρ. κρέμονται for κρέματα καὶ οἱ πρ. K.

337A use, and one contrary to the command of the Lord, of things given us by God for good. Similarly, the virtue required by God may be defined as the use of them with a good conscience according to the commandment of the Lord. This being so, we may say the same about love. Having received a commandment—to love God—we possess the power to love implanted in us at the moment we were constituted. The proof of this is not external, but anyone can learn it from himself and within himself. For by nature we desire beautiful things though we differ as
B to what is supremely beautiful; and without being taught we have affection towards those near and dear to us, and we spontaneously show goodwill to all our benefactors.

Now what is more marvellous than the divine beauty? What thought has more charm than the magnificence of God? What yearning of the soul is so keen and intolerable as that which comes from God upon the soul which is cleansed from all evil and cries with true affection: “I am wounded with love”¹? Ineffable wholly and inexplicable are the flashes of the divine beauty; speech cannot express them, hearing cannot receive them. Though thou talk of the rays of the morning star, of the brightness of the moon or the light of the sun, all are worthless in comparison with its glory and fall short as far, compared with the true
C light, as the deep shades of a moonless night compared with the glow of the noonday sun. This beauty is unseen by fleshly eyes, and comprehended only by the soul and mind when perchance it has illumined some one of the Saints, and left in them the sting of intolerable yearning—Saints such as those who, weary of the present life, cried: “Woe is me, that my sojourning is prolonged.”² “When shall I come and appear before the presence of God?”³ And again: “To depart and to be with Christ, which is far better.”⁴ And again: “My soul is athirst for God, the strong,
D the living One.”⁵ And: “Lord, now lettest thou thy servant depart.”⁶ Chafing at this life as it were a prison, those whose souls were touched by the divine yearning could thus scarce restrain their impulses. Yes, they had an insatiable desire to behold the divine beauty and prayed that their contemplation of the sweetness of the Lord might last on into life eternal. So then men are naturally desirous of beauty. But the good is properly
E fair and lovable. Now God is good, and all things desire good. Therefore all things desire God.

So then whatever is done rightly of free choice is also in us naturally, provided our thoughts have not been perverted by vice.

¹ Cant. ii. 5 *τετραπομένη ἀγάπης ἐγὼ εἰμι*, Sw.'s (B) text omits *εἰμι*.

² Ps. cxx. 5. ³ Ps. xlii. 2. ⁴ Phil. i. 23. ⁵ Ps. xli. 2. ⁶ Lk. ii. 29.

Therefore to love God is demanded of us as a necessary debt, which to the soul that cannot pay is the most intolerable of all evils. For to be alienated and estranged from God is more 338A intolerable even than the punishments that await us in hell, and more burdensome to him that experiences it than deprivation of light is to the eye, though no pain be attached, or deprivation of life to the living creature. But if there is natural affection towards parents on behalf of children, and this is proved both by the habits of animals and the disposition of mankind in early youth towards the mother, shall we not seem more stupid than infants, even wilder than beasts, if we remain loveless and alienated as regards our Maker? Even if we have not known His nature from His goodness, we ought to love Him and cherish B Him exceedingly from the very fact of having been made by Him, and to cling continually to Him, as children cling to their mothers. But a benefactor ranks higher than those who are loved by natural impulse. And this trait, attachment to those who have given some good, is characteristic not only of men but also of nearly all animals. "The ox knoweth his master, and the ass his lord's crib." ¹ God forbid that the next words should be said of us: "but Israel doth not know me, and my people did not understand." As for the dog and many similar animals, I need not say what great goodwill they show towards those that feed them. But if we naturally choose goodwill and affection C towards our benefactors, and endure every labour in order to recompense them for what they have already done; what words can worthily describe the gifts of God, which are so many as to be innumerable, and so excellent that one alone ² is sufficient to make us render all thanks to the Giver? I will leave out the rest, which, though in themselves of surpassing extent and grace, are D outshone by the greater gifts, as stars by the rays of the sun, and display an intrinsic grace less brilliant. For I have no leisure to leave the surpassing gifts and to measure the goodness of the Benefactor by the lesser.

Let us then pass over in silence the risings of the sun, the circuits of the moon, the varying temperatures of the air, the changes of the seasons, the water descending from the clouds or springing from the earth, the sea itself, the whole earth and what grows in it, the denizens of the waters, the tribes of the air, animals in their myriad variety, everything in fact that is or- E dained for the service of our life. But the supreme benefit (of creation) we could not pass over even if we wished. To be silent about it is absolutely impossible for any man with a sound mind and reasoning power; but to speak of it worthily is still more

¹ Isa. i. 3.

² Creation.

impossible. For God made man¹ in His image and likeness, deemed him worthy of knowledge of Himself, equipped him
 339A with reason beyond all other creatures, allowed him to luxuriate in the inconceivable beauties of Paradise, made him ruler of all earthly things. Then when he had been deceived by the serpent and had fallen into sin, and through sin into death and its concomitants, God did not neglect him; but first gave him a law as a help, set angels to guard him and care for him, sent prophets to reprove vice and teach virtue, frustrated the impulses of vice by threats, stirred up zeal for goodness by promises, made clear in advance the end of virtue and vice by the frequent examples of many persons who served as a warning for others, and, to crown these and such-like mercies,
 B was not estranged from mankind abiding in disobedience. For we were not neglected by the goodness of the Master, nor even did we hinder His love towards us, though we had insulted our benefactor by callous indifference to His gifts. On the contrary, we were called back from death and made alive again by our Lord Jesus Christ Himself. In Whom also the manner of beneficence is even more marvellous; for "being in the form of God, he thought it not a prize to be on an equality with God, but emptied himself, taking the form of a servant."²

C Moreover He took our weaknesses and bore our diseases, and was wounded on our behalf, that by His stripes we may be healed.³ And He redeemed us from the curse, having become a curse on our behalf,⁴ and underwent the most dishonourable death, that He might bring us to the life of glory. And He was not content merely to quicken us when we were dead, but He bestowed the dignity of divinity, and prepared eternal resting-places, surpassing all human thought in the greatness of their delight. What then shall we render to the Lord for all the benefits which He hath bestowed upon us? ⁵ He is so good as to ask no recompense but is content merely with being loved in return for His gifts.
 D When I think of all this—let me speak freely of my personal feelings—I fall into a fearful shuddering and terror, lest haply through carelessness of mind or absorption in vain things I should fall from the love of God and become a reproach to Christ. For he that now deceives us and is eager to make us forget our Benefactor, using every contrivance and worldly enticements, leaping

¹ A number of phrases in the following passage are found in the liturgical thanksgiving of St. Basil: εἰκόνα, τὸν ἄνθρωπον, τοῦ παραδείσου, τοῦ ὄψεως, νόμον ἔδωκεν εἰς βοήθειαν, ἀγγέλους ἐπέστησεν, φυλακὴν προφῆτας ἀπέστειλεν, ἀπεστράφη, οὐχ ἀρπαγμὸν . . . λαβὼν (Brightman, *Liturgies*, p. 324 f.).

² Phil. ii. 6, 7. ³ Isa. liii. 4. ⁴ Gal. iii. 13 ¶. ⁵ Ps. cxvi. 12.

upon us and attacking us to destroy our souls, will one day offer our carelessness as a reproach to the Lord, and will boast of our disobedience and apostasy. He neither created us nor died for F us, yet he has kept us in his train following his disobedience and neglect of God's commandments. This reproach against the Lord and this boasting of the enemy seem to me harder to bear than the punishment of hell, namely that we should become to the enemy of Christ a subject for boasting and an opportunity 340A for elation against Him Who died for us and rose again, to Whom on this account we are more abundantly debtors, as it is written.¹

Let this be enough about the love of God. For my purpose, as I said before, is not to say all—that is impossible—but under various heads to implant brief reminders in your souls, which shall stir up the divine longing.

III.

CONCERNING LOVE TOWARDS ONE'S NEIGHBOUR. (R. 2) B

To discourse on the commandment which is second in order and power will come next.

We have said above that the law is the cultivator and nursery-man of those powers which have been implanted in us from the beginning like seeds. But since we have been commanded to love our neighbour as ourselves, let us learn whether we have C power from God to fulfil this commandment too. Who does not know that man is a tame and sociable animal, and not a solitary ² and fierce one? For nothing is so characteristic of our nature as to associate with one another, to need one another, and to love our kind. So the Lord Himself first gave us the seeds of these things, and accordingly demands their fruits, saying : "A new commandment I give unto you, that ye love one another."³ And wishing to stir up our souls to keep this commandment, He demanded as a proof that we are His disciples, not signs and D marvellous works—and yet He bestowed the working of these too in the Holy Spirit⁴—but what says He? "By this shall all men know that ye are my disciples, if ye have love one towards another."⁵ And He links these commandments in such a way that He transfers to Himself benefits conferred on one's neighbour. For He says : "I was an hungred and ye gave me to eat,"⁶ and so on. To which He adds : "Inasmuch as ye did it to one of the least of these my brethren, ye did it unto me."⁷

¹ See Rom. viii. 12.

² Lit. "monastic." *Cf.* Epict. *Diss.* ii. 10. Man is ζῷον ἡμερον καὶ κοινωτικόν.

³ Jn. xiii. 34.

⁴ See Intr. p. 45.

⁵ Jn. xiii. 35.

⁶ Mt. xxv. 35.

⁷ Mt. xxv. 40.

Consequently, in keeping the first commandment one keeps also the second; and through the second one returns again to the first. And he who loves the Lord loves also, so it follows, his neighbour. For "he that loveth me" said the Lord "will keep my commandments."¹ But "this" He says "is my commandment, that ye love one another, as I have loved you."² But again he who loves his neighbour fulfils love towards God, since God accepts the favour as conferred on Himself. Wherefore Moses, the faithful servant of God, showed such love towards his brethren, that he chose to be blotted out of God's book, in which he had been entered, unless the people were forgiven their sin.³ And Paul was bold enough to pray that he might be accursed from Christ on behalf of his brethren, kinsmen according to the flesh, wishing that he himself might be accepted as an equivalent for the salvation of all, after the pattern of the Lord.⁴ Though he knew all the time that it was impossible for a man to be alienated from God who has sacrificed the grace of God because of his love for God in order to keep the greatest of the commandments, and that for this very reason he would receive manifold more than he gave. What we have already said is abundant proof that the Saints reached this measure of love towards one's neighbour.

IV.

B CONCERNING THE FEAR OF GOD. (R. 2)

To those who are just being introduced to piety, instruction through fear is more profitable, according to the advice of Solomon, wisest of men, who said: "The fear of the Lord is the beginning of wisdom."⁵ But you, who have passed the stage of infancy in Christ, and no longer need milk but are able to be perfected in the inner man by the solid food of teachings,⁶ require the more important commandments, in which the whole truth of the love in Christ is perfected; taking care, needless to say, lest the abundance of God's gifts become a cause to you of heavier condemnation, if you show an ungrateful disposition towards your Benefactor. For, He says, "to whom they have committed much, of him will they ask the more."⁷

V.

D CONCERNING THE AVOIDANCE OF DISTRACTION. (R. 2)

This must indeed be recognised, that we cannot succeed in keeping any commandment at all, nor in the actual love towards

¹ Jn. xiv. 23 ¶.² Jn. xv. 12 add ἐγώ after καθώς.³ Ex. xxxii. 32.⁴ See Rom. ix. 3.⁵ Prov. i. 7 Κυρίου with AC, Sw.'s (B) text θεοῦ.⁶ See Heb. v. 12.⁷ Lk. xii. 48 ἀπαιτήσουσιν for αἰτήσουσιν.

God and our neighbour, if our minds are wandering now in one direction, now in another. For it is impossible to gain an accurate knowledge of any art or science, if one is always starting on fresh subjects; nor even to master one, without having recognised what befits the end in view. For it is necessary that actions E should correspond with the aim since nothing right is accomplished by inappropriate methods. It is impossible to master the smith's art through the works of pottery; nor are athletes' crowns won by practising the flute. But for each end a proper and fitting labour is demanded. So also we practise successfully the art of being well-pleasing to God according to Christ's gospel, by retirement from the cares of the world and complete estrangement from distractions. Wherefore the apostle, although he had allowed marriage and deemed it worthy of blessing, contrasted its preoccupations with the cares that are concerned with God, as if the two were inconsistent, saying: "He that is unmarried 342A is careful for the things of the Lord, how he may please the Lord: but he that is married is careful for the things of the world, how he may please his wife."¹ So also the Lord bore witness to His disciples as regards their sincere and steady disposition, saying: "Ye are not of this world."² And, in opposition to this, He testified that it was impossible for the world to receive the knowledge of God, or the Holy Spirit. "O righteous Father," He says, "the world knew thee not."³ And, "the Spirit of truth, whom the world cannot receive."⁴

He then who would truly follow God must be loosed from the B chains of attachment to this life. Now this is secured by complete retirement and forgetfulness of former habits. So that, unless we exile ourselves from fleshly relations and communications of this life, migrating as it were to another world in our habit of mind, as the apostle said—"Our citizenship is in heaven"⁵—it is impossible that we should succeed in the aim of being well-pleasing to God, for the Lord said definitely: "So every one of you that renounceth not all that he hath cannot be my disciple."⁶ Having done this, it befits us to keep our hearts with all watch- C fulness, so as never to lose the thought of God, or to defile the memory of His wonders with imaginations of vanity; but to bear about the holy thought of God with continual and pure memory imprinted in our souls, as it were an indelible seal. For thus we gain love towards God; which both stirs us up to work the Lord's commandments and is in its turn preserved by them

¹ 1 Cor. vii. 32, 33 ἀρέσει for ἀρέση (twice) K.

² Jn. xv. 19 ὑμεῖς οὐκ ἐστὲ ἐκ τοῦ κόσμου τούτου**.

³ Jn. xvii. 25.

⁴ Jn. xiv. 17.

⁵ Phil. iii. 20.

⁶ Lk. xiv. 33 ὑπάρχουσιν ἑαυτοῦ for αὐτοῦ ὑπ., εἶναι before μου.

in permanence and security. And this the Lord shows, saying D in one place : “ If ye love me, keep my commandments,”¹ and in another : “ If ye keep my commandments, ye shall abide in my love ”² ; adding with still more insistence : “ Even as I have kept my Father’s commandments and abide in his love.”

He teaches us hereby to keep ever before us as the aim of the work set us the will of Him Who gave the order, and to direct our efforts towards Him, as also He says elsewhere : “ I am come down from heaven, not to do mine own will, but the will of the Father E that sent me.”³ For as the arts of daily life, having set before themselves certain proper objects, accommodate their particular activities in accordance with these, so also, as there is one rule and canon prescribed for our works, to fulfil God’s commandments in a manner pleasing to Him, it is impossible for our work to be carefully done unless it is performed in accordance with the will of Him Who has prescribed it. But in the careful endeavour to do our work as God wills we shall be joined to God in memory. For just as a smith in making, say, an axe, mindful of the man 343A who set the task and having him always in his thoughts, plans the right shape and size and directs the work according to the will of him that ordered it—for if he forgets he will produce something other than or different from what he set out to make—so also the Christian, directing all his energies small and great to the fulfilment of God’s will, at one and the same time accomplishes the work carefully and preserves the intention of Him Who gave the order and fulfils what was said : “ I have seen the Lord always before me, for he is on my right hand, lest I be shaken.”⁴ And he performs what is commanded : “ Whether ye eat or drink, or B whatever ye do, do all to the glory of God.”⁵ But if anyone corrupts the exactness of the commandment in doing it, clearly his memory of God is weakened. We ought therefore to fulfil every act as happening beneath the eyes of the Lord, and every thought as presided over by Him, remembering the voice of Him Who said : “ Do not I fill heaven and earth ? saith the Lord ”⁶ ; and : “ I am a God at hand, and not a God far off ”⁷ ; and : “ Where two or three are gathered together in my name, there am I in the midst of them.”⁸ For thus fear will continue steadily, C hating iniquity, as it is written,⁹ and insolence and arrogance and the ways of evil men, and love will be perfected, fulfilling the

¹ Jn. xiv. 15 τηρήσατε for τηρέσετε K.

² Jn. xv. 10.

³ Jn. vi. 38 ἐκ for ἀπό K, add πατρός after με.

⁴ Ps. xvi. 8.

⁵ 1 Cor. x. 31.

⁶ Jer. xxiii. 23 οὐχί (Sw. B. μὴ οὐχί).

⁷ Jer. xxiii. 24. Bas. with A καὶ οὐ (Sw. B. οὐχί).

⁸ Mt. xviii. 20 ἔπου for οὐ.

⁹ Ps. cxix. 163.

Lord's words : " I seek not mine own will, but the will of the Father that sent me,"¹ since the soul is steadily convinced that good deeds are acceptable with the Judge and Umpire of our life, while their opposites receive condemnation from the same source. I think it must be added that even the commandments of the Lord cannot be performed with the intent of pleasing men. For no man turns to an inferior if he is convinced a superior is present ; D but, if it should happen that something is acceptable and pleasing to the more important person, but seems undesirable and reprehensible to the less important, then he values the acceptance of the superior man but disregards the censure of the inferior. But if this be the case with men, will any soul that is truly sober and healthy, convinced of the presence of God, leave off acting to please God and turn to the good opinion of men ? Or will any such soul neglect God's commandments and be enslaved to human customs or conquered by public opinion, or be talked over by E dignitaries ? Remember the state of mind of him who said : " The lawless spoke idle words, but not according to thy law, O Lord." ² And again : " And I spoke in thy testimonies before kings and was not ashamed." ³

VI.

THE NECESSITY OF RETIREMENT. (R. 2)

344A

A retired habitation is a help to the soul in avoiding distraction.⁴ For to have one's life always mixed up with those who are fearlessly and scornfully disposed towards the exact observance of the commandments is shown to be harmful by the words of Solomon, who teaches us : " Be not a companion of an angry man, nor B abide with a wrathful friend ; lest thou learn his ways and get snares to thy soul." ⁵ And, " Come ye out from among them, and be ye separate, saith the Lord " ⁶ points in the same direction.

Accordingly our first step is to seek a retired habitation, lest through eyes or ears we receive incitements to sin and imperceptibly become accustomed to it, and impressions and forms of things seen or heard abide in the soul causing destruction and loss ; and in order that we may be able to continue in prayer. For thus we should overcome previously formed habits, in which

¹ Jn. v. 30 add πατρός after με K.

² Ps. cxix. 85.

³ Ps. cxix. 46.

⁴ Cf. *Ep.* ii (to Greg. Naz.) : " Quiet is the first step in our sanctification."

⁵ Prov. xxii. 24, 25.

⁶ 2 Cor. vi. 7.

- C we lived alienated from the commandments of Christ—this entails no small struggle, to overcome one's accustomed mode of life, for habit strengthened by lapse of time gains the strength of nature—and we shall be able to rub out the stains of sin by toiling in prayer and assiduous meditation upon the will of God ; to which meditation and prayer it is impossible to attain in a crowd, which distracts the soul and introduces worldly cares. Who ever in a crowd could fulfil the precept : “ If any man would come after me, let him deny himself ”¹ ? For we must deny ourselves and take up the Cross of Christ, and thus follow Him.
- D But to deny oneself means complete forgetfulness of the past and retirement from one's own will, in which it is very hard, almost impossible, for a man to succeed when he lives in promiscuous intercourse.² Indeed mixing in such a life impedes even the taking of one's cross and following Christ. For preparedness to die on Christ's behalf,³ and the mortification of one's members that are upon the earth, and to stand in battle array to meet every danger that comes upon us for the name of Christ, and to be indifferent towards this present life—this is to take up one's cross ; the obstacles put in the way of which by the intercourse of common life⁴ we see to be great.

In addition to all the many other things, the soul, looking at the crowd of offenders, in the first place has no opportunity to perceive its own sins and to become contrite by penitence for
 345 A its misdeeds, but by comparison with worse people acquires pretensions to virtue ; secondly, led away from the precious memory of God by the tumults and distractions which common life naturally introduces, it is not only deprived of exultation and joy in God, and of delighting in the Lord, and tasting the sweetness of His words, so as to say : “ I remembered God and rejoiced ”⁵ and : “ How sweet are thy words unto my throat, sweeter than honey unto my mouth ”⁶ ; but also it grows accustomed to complete contempt and forgetfulness of His judgments, than which
 B it could suffer no greater or more deadly evil.

¹ Lk. ix. 23 ἐλθεῖν for ἔρχεσθαι K, ἀπαρνησάσθω for ἀρνησάσθω K.

² Could B. have been a bishop when he wrote this ? See Intr. p. 16. A modern bishop immersed in activities might well speak in similar terms.

³ As did the martyrs, see Intr. p. 43.

⁴ τοῦ κοινοῦ βίου. Cf. 346E where ὁ κοινωνικὸς βίος = the community life.

⁵ Ps. lxxvii. 3. Bas. omits κήριον of Sw.'s (N) text with N^{ca}AT.

⁶ Ps. cxix. 103 ὑπέρανθην, Sw. (B) εὐφράνθην.

VII.

THAT IT IS NECESSARY, WITH A VIEW TO PLEASING GOD, TO LIVE WITH LIKE-MINDED PERSONS, AND THAT SOLITUDE IS DIFFICULT AND DANGEROUS. (R. 3)

Since your words have convinced us that a life lived with those who are contemptuous of the commandments of God is fraught with danger, we want to learn in due course, whether the man who has retired from such should live privately by himself, or join with like-minded brethren who have chosen the object of religion.

I recognise that the life of a number lived in common¹ is more useful in many ways. To begin with, none of us is self-sufficient even as regards bodily needs, but we need one another's help in getting necessities. For just as the foot has certain powers but lacks others, and without the help of the other limbs neither finds its own strength sufficient for endurance nor has the support of what is lacking, so in the solitary life both what we have becomes useless and what we lack becomes unprocurable,² since God the Creator ordained that we need one another, as it is written,³ in order that we may be linked with one another. But apart from this the fashion of the love of Christ does not allow us to look each at his own good. For "love" we read "seeketh not its own."⁴ Now the solitary life has one aim, the service of the needs of the individual. But this is plainly in conflict with the law of love, which the apostle fulfilled when he sought not his own advantage but that of the many, that they might be saved.

Secondly, in such separation the man will not even recognise his defects readily, not having anyone to reprove him and to set him right with kindness and compassion. For it often happens that reproof even from an enemy induces in a good man a desire to be cured; but a skilful cure of sin is carried out by a man who has loved sincerely. "For he that loveth chasteneth diligently."⁵ Such a guide it is difficult to find in solitude, unless one has already formed a link with him in community life.⁶ There

¹ B.'s clearest exposition of the advantages of Community life. See Intr. p. 44 and *Ep.* ccxcv, where common life is recommended to the monks as the life of the apostles.

² ἀπαρμύθητον. The rendering comes from R. "neque quod deest ab aliquo possit requiri."

³ Cf. 1 Cor. xii.

⁴ 1 Cor. xiii. 5.

⁵ Prov. xiii. 24.

⁶ μὴ προεωθέντα κατὰ τὸν βίον. A spiritual guide is unobtainable by an ascetic who goes straight from the world to the desert. It is possible to leave the coenobium for the anchorite's cell and to continue confessions to the spiritual guide who helped one in the coenobium. See Clarke, pp. 109-113, for a full discussion of this passage. The second class of monks in Ben. *Reg.* 1 is that of the anchorites who

happens to him in consequence what has been said : “ Woe to the solitary man, since if he fall there is none to raise him up.”¹ And many commandments are easily performed by a number living together, but not by a solitary man ; for by doing one commandment another is hindered. For example, when we visit a sick man we cannot receive a stranger ; when we bestow and distribute the necessaries of life—especially when these ministrations have to be performed at a distance—we neglect work ; so that the greatest commandment of all and that which conduces to salvation is neglected, and neither is the hungry fed nor the naked clothed. Who then would choose the idle and fruitless life in preference to the fruitful life which is lived in accordance with the commandment of the Lord ?

Now all of us who have been received in one hope of our calling are one body having Christ as head, and we are severally members one of another. But if we are not joined together harmoniously in the close links of one body in the Holy Spirit, but each of us chooses solitude, not serving the common welfare in a way well-pleasing to God but fulfilling the private desires of self-pleasing, how, when we are thus separated and divided off, can we preserve the mutual relation and service of the limbs one to another, or their subjection to our head, which is Christ ?² For it is impossible to rejoice with him that is glorified or to suffer with the sufferer when our life is thus divided, since it is impossible for the individual monk to know the affairs of his neighbour. In the next place, no single man is sufficient to receive all spiritual gifts, but according to the proportion of the faith that is in each man the supply of the Spirit is given ; consequently, in the common life the private gift of each man becomes the common property of his fellows. “ For to one is given the word of wisdom, to another the word of knowledge, to another faith, to another gifts of healing, etc.”³ Each of which gifts the recipient has as much for others’ sake as for his own. So that of necessity in the community life⁴

come to their life “ *monasterii probatione diuturna.*” This was a regular practice in post-Basilian Greek monachism (see Clarke, p. 130). B. seems to be recognising without approving it.

¹ Eccl. iv. 10 οὐαὶ δὲ τῷ ἐνί, ὅτι ἐὰν πέσῃ, οὐκ ἔστιν ὁ ἐγείρων. Sw. (B) καὶ οὐαὶ αὐτῷ τῷ ἐνί ὅταν πέσῃ καὶ μὴ ᾗ δευτέρως ἐγείραι αὐτόν.

² An important passage, see Intr. p. 45 ; cf. 369c.

³ 1 Cor. xii. 8–10 (shortened) ¶. Charismatic gifts in the coenobium are presupposed, see Intr. p. 42f.

⁴ τῷ κοινωνικῷ βίῳ, cf. 345A. This very remarkable passage shows that in B.’s view the community as a whole could alone fulfil the Christian ideal. Coenobitism rests in the last resort on this, and not on economic or even spiritual advantages accruing to the individual from the presence of companions.

the working of the Holy Spirit in one man passes over to all the rest at once. Now all you who have read the Gospels know the great danger incurred by the man living alone, who has one gift perhaps, and makes it useless by idleness, digging a hole for it in himself. Whereas when a number live together a man enjoys his own gift, multiplying it by imparting it to others, and reaps the fruits of other men's gifts as if they were his own.

Further, living together has other benefits, all of which are not easily enumerated. For it is both more useful than solitude ^{347A} for keeping the good things given us by God, and as regards warding off the external attacks of the enemy a rousing from sleep by the watchers is safer, should it happen to any man to slumber in that sleep which leads unto death, which we have been taught by David to pray may not be our fate, when he said : " Lighten mine eyes, lest I sleep in death." ¹ Further, to the sinner it is easier to depart from sin when he fears the condemnation passed by a number in agreement, so that the words apply to him : " Sufficient to such a one is this punishment, which was B inflicted by the many " ² ; while the virtuous man receives much assurance when the many approve and assent to his work. For if in the mouth of two or three witnesses every word shall be established, much more stedfastly to be sure will he who accomplishes a good work be confirmed by the testimony of the many. But the solitary life ³ has another danger besides what we have mentioned. First and greatest comes that of self-pleasing ; for having no one to test his work, a man will think he has reached perfection in the commandment. And secondly, having shut up his character unexercised he neither recognises his defects C nor knows his progress in good works, since he has taken away all the material for doing the commandments.

For wherewith shall a man show humility, if he has no one in comparison with whom to show himself humble ? Wherewith shall he show compassion, when he is cut off from the communion of the many ? How can he practise himself in long-suffering, when there is none to withstand his wishes ? If a man says he finds the teaching of the divine Scriptures sufficient to correct D his character, he makes himself like a man who learns the theory of building but never practises the art, or who is taught the theory of working in metals but prefers not to put his teaching into practice. To whom the apostle says : " Not the hearers of the law are just with God, but the doers of the law shall be justified." ⁴

¹ Ps. xiii. 3. Bas. reads μου after ὀφθαλμούς with NARU against Sw.'s (B) text.

² 2 Cor. ii. 6 ἀρετόν for ἱκανόν**.

³ μοναστικῇ ζωῇ.

⁴ Rom. ii. 13 add τοῦ before νόμου (twice) K.

For, behold, the Lord for the greatness of His love of men was not content with teaching the word only, but that accurately and clearly He might give us a pattern of humility in the perfection of love He girded Himself and washed the feet of the disciples in
 E person. Whose feet then wilt thou wash? Whom wilt thou care for? In comparison with whom wilt thou be last if thou livest by thyself? How will that good and pleasant thing, the dwelling of brethren together, which the Holy Spirit likens to unguent flowing down from the High Priest's head,¹ be accomplished by dwelling solitary? So it is an arena for athletics, a method of travelling forward, a continual exercise and practising in the Lord's commandments, when the brethren dwell together. It has as its object the glory of God according to the command-
 348A ment of our Lord Jesus Christ Who said: "Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."² And it keeps the stamp of those Saints told of in the Acts, of whom it is written: "And all that believed were together and had all things common."³ And again: "And the multitude of them that believed were of one heart and soul; and not one of them said that aught of the things which he possessed was his own; but they had all things common."⁴

VIII.

B CONCERNING RENUNCIATION. MUST A MAN FIRST RENOUNCE ALL AND THEN COME TO THE LIFE THAT IS AFTER GOD'S WILL? (R. 4)⁵

Since our Lord Jesus Christ after much demonstration confirmed by many actions says to all: "If any man comes to me let him deny himself, and take up his cross, and follow me"⁶; and again: "So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple,"⁷ we think that this commandment extends to the many things alienation from which is necessary. For first of all we who have given up the hidden things of shame renounce the devil and the lusts of the flesh, and physical relationships, and human friendships, and any manner of life which conflicts with the strictness of the gospel of salvation. And, what is still more necessary, he that has put off the old man with his works, which waxeth corrupt according

¹ Ps. cxxxiii. 2.² Mt. v. 16.³ Acts ii. 44.⁴ Acts iv. 32 add ἡ before καρδία and ψυχῇ K. See Intr. p. 44 and Holl p. 161 for the Scriptural basis of B.'s common life.⁵ Much shortened.⁶ Mt. xvi. 24 conflated with Lk. xiv. 26.⁷ Lk. xiv. 33.

to the lusts of deceit, renounces himself. He renounces also all D affections of this world which can hinder the aim of godliness. Such a man will consider his true parents those who in Christ Jesus begat him through the Gospel ; as his brethren, those who received the same spirit of adoption ; and he will deem all possessions foreign to him, as indeed they are. In a word, how can he to whom the whole world has been crucified on account of Christ, and he to the world, be partaker any longer of the cares of the world ? For our Lord Jesus Christ goes to extremes in hatred of the soul and denial of self, when He says : “ If any man will come after me, let him deny himself, and take up his cross ” ¹ ; E and He added then : “ And follow me.” Again : “ If any man cometh unto me, and hateth not his father, and mother, and wife, and children, and brothers, and sisters, yea, and his own life also, he cannot be my disciple.” ² Accordingly perfect renunciation ³ consists in a man’s attaining complete impassivity as regards actual living and having “ the sentence of death,” ⁴ so as to put no confidence in himself. Whereas its beginnings consist of 349A alienation from external things, such as possessions, vainglory, the common customs of life, or attachment to useless things. Examples are given us by the holy disciples of the Lord : John and James, who left their father Zebedee and even the boat, their sole source of livelihood ; Matthew, who rose up from the receipt of custom itself and followed the Lord, not only leaving the gains in the custom-house, but also despising the dangers that were likely to come upon himself and his family at the hands of the authorities for leaving the accounts of the custom-house in disorder ; Paul, to whom the whole world was crucified, and he unto B the world.

So he who is seized by the vehement desire of following Christ can no longer care for anything to do with this life. Not for the love of parents or relations, should it be in opposition to the commands of the Lord, for then the words apply : “ If any man cometh unto me and hateth not his father and mother etc.” ⁵ Not for the fear of men, so that any part of his duty is affected by it, according to the example of the Saints who said : “ We must obey God rather than men.” ⁶ Nor for mockery at good works on the part of those without, so as to be influenced by their contempt. But if anyone wishes to know with accuracy and clearness the vigour which is linked with the desire of those who follow the C Lord let him remember the words of the apostle about himself, spoken for our instruction : “ If any man thinketh to have con-

¹ Mt. xvi. 24.² Lk. xiv. 26 εἶναι before μαθητής.³ For another definition see 350C, and cf. 324A.⁴ Cf. 2 Cor. i. 9.⁵ Lk. xiv. 26.⁶ Acts v. 29.

fidence in the flesh, I yet more : circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, a Hebrew of Hebrews ; as touching the law a Pharisee ; as touching zeal, persecuting the Church ; as touching the righteousness which is in the law, found blameless. Howbeit what things were gain to me, these have I counted loss for Christ. Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus our Lord ; for whom I suffered the loss of all things and do count them to be

D but dung, that I may gain Christ.”¹ Now let me say something bold but true. If the apostle likened the privileges given by God in the law for a season to the loathsome matters which are cast out from the body, which we hasten to remove out of sight, thinking them hindrances to the knowledge of Christ and the righteousness that is in Him and conformity with His death, what would any-one say about the regulations of men ? And what need is there to confirm the word by arguments of ours and the examples of the Saints, when we are able to adduce the actual words of the

E Lord and convince by their means the trembling soul, as He declares clearly and unanswerably : “ So therefore whosoever he be of you that renounceth not all that he hath, he cannot be my disciple ”² ? And elsewhere He says first : “ If thou wouldest be perfect,” and then adds : “ Go, sell that thou hast, and give to the poor ” ; ending with “ Come, follow me.”³ And it is clear to every fair-minded man that the parable of the merchantmen

350A conveys the same lesson. “ The kingdom of heaven ” it says “ is like unto a man that is a merchant seeking goodly pearls : who having found one pearl of great price went and sold all that he had, and bought it.”⁴ For it is clear that the precious pearl is used as an example of the heavenly Kingdom, which the word of the Lord shows us we cannot attain unless we have first sacrificed, in order to win it, all our possessions together—riches, fame, family, and whatever else is commonly cherished.

B In the next place, the Lord declared that it is impossible to gain one’s end when the mind is divided among a variety of cares, saying, “ No man can serve two masters ” ; and again, “ Ye cannot serve God and mammon.”⁵ We must choose therefore the one heavenly treasure, that we may have our heart in it. “ For where thy treasure is, there will thy heart be also.”⁶ If then we reserve to ourselves some earthly possession and corruptible riches, our mind is buried therein as it were in

¹ Phil. iii. 4 omit ἄλλος* ; ⁵ ζῆλον for ζῆλος K ; 6, 7, 8 omit γε K, ἡμῶν for μου*.

² Lk. xiv. 33.

³ Mt. xix. 21 omit τοῖς before πτωχοῖς K.

⁴ Mt. xiii. 45, 46 δς εὐρών for εὐρών δέ K, ἐπώλησε for πέπρακε*.

⁵ Mt. vi. 24.

⁶ Mt. vi. 21 ἔσται after σου**.

mud, and in consequence our soul cannot see God, nor can it be stirred to desire the heavenly beauty and the good things stored up for us in God's promises. In fact these things are unattain- C
able without an undistracted and passionate desire leading us to ask for them and lightening the toil necessary to win them.

Renunciation then, so we have seen, is a loosing of the chains which bind us to the present material and transitory life, a freeing from human obligations, making us more ready to start on the God-ward way. It is an opportunity without drawbacks of acquiring and using those precious things which are "more to be desired than gold and much precious stone." ¹ And, in brief, it is a removal of the human heart to the citizenship in heaven, so as to be able to say, "Our citizenship is in heaven." ² And, D
greatest of all, it is the beginning of our being made like unto Christ, Who "though he was rich, yet for our sakes became poor" ³; which likeness unless we have first attained, it is impossible to reach the manner of living prescribed by the Gospel of Christ. For how can contrition of heart, or humility of mind, or freedom from anger, grief, worries, and, in brief, from all harmful passions of the soul, be achieved in the midst of wealth and the cares of this life, attachment to and familiarity with external things? Finally, when a man is not allowed to be careful even E
about necessary things, such as food and clothing, who could suppose that he may be detained by the bad cares of wealth as if by thorns, which hinder the seed sown by the Husbandman of our souls from bearing fruit? For our Lord said: "But these 351A
are they which fell among the thorns, which are choked by cares and riches and pleasures of life, and bring no fruit to perfection." ⁴

IX.

SHOULD THE MAN WHO JOINS THOSE WHO ARE CONSECRATED TO
THE LORD RELINQUISH HIS PROPERTY TO HIS RELATIONS
WITHOUT DISTINCTIONS, EVEN TO THE BAD AMONG THEM?
(R. 5)⁵

Since the Lord said: "Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me" ⁶; and again: "Sell that ye have, and give alms" ⁷; B

¹ Ps. xix. 10.

² Phil. iii. 20.

³ 2 Cor. viii. 9 ¶.

⁴ Lk. viii. 14 ** (loosely cited).

⁵ Rufinus renders: Si oportet eum qui seruis Dei sociari uult relinquere indifferenter propinquis suis portionem facultatum suarum?

⁶ Mt. xix. 21 omit τοῖς before πτωχοῖς K.

⁷ Lk. xii. 33.

I consider¹ that the man who leaves his family with such an end in view ought not to feel contemptuously towards his possessions, but to make an accurate survey of them all, as consecrated henceforward to the Lord, and dispose of them with all care, either personally if he has the power and necessary experience, or through men who have been chosen for the work after careful testing and have given proof of their powers of faithful and wise administration. He must realise that it is dangerous either to
 C leave them to his relations or to dispose of them through any chance-comer. For if the man who is entrusted with the care of the King's property, though often he has filched nothing from the store but only lost by neglect the interest he might have gained, is not absolved from blame²; what condemnation must we expect them to undergo who have been slothful and negligent in the administration of possessions already dedicated to the Lord? Will they not be subject to the condemnation of the negligent? As it is written: "Cursed is every one that doeth the works of the Lord negligently."³

We must be always on our guard lest under pretext of keeping
 D one commandment we be found breaking another. For it is fitting that we should neither fight nor spar with bad men, since "the Lord's servant must not fight"⁴; but he that is badly treated by his kinsmen according to the flesh must remember the Lord's words: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands"—not just *left* them but "for my sake and the gospel's, who shall not receive a hundred-fold in this time, and in the world to come eternal life."⁵ Certainly we should warn the bad
 E men of the sin of sacrilege, according to the commandment of the Lord: "If thy brother sin, go, show him his fault etc."⁶; but to engage in litigation with them before secular tribunals is forbidden by the word of piety, when it says: "If any man would go to law with thee, and take away thy coat, let him have thy cloke also."⁷ And, "Dare any of you, having a matter against his neighbour, go to law before the unrighteous, and not

¹ For B.'s teaching on property see B. 85, 92, 94, 187, 304, 305, 308; *Mor.* xxxi; cf. Clarke p. 82 f. for a discussion of apparent inconsistencies.

² Cf. Mt. xxv.

³ Jer. xlviii. 10 Sw. (B) omits πᾶς.

⁴ 2 Tim. ii. 24 ¶.

⁵ Mk. x. 29 οὐκ ἔστιν ὅστις for οὐδεὶς ἔστιν ὅς **, πατέρα before μητέρα K, add ἡ γυναῖκα K, omit 2nd ἐνεκεν; 30 (shortened) ὅς οὐ for ἐάν, omit νῦν*.

⁶ Mt. xviii. 15 ἀμαρτῇ for ἀμαρτήση *, omit εἰς σε.

⁷ Mt. v. 40 σε for σοι**.

before the Saints ? ”¹ And let us summon them to appear 352A
 before the latter, paying more heed to our brother's salvation
 than to the abundance of possessions. For the Lord having said :
 “ If he hear thee,” added, “ thou hast gained ” not thy money,
 but “ thy brother.”² But it often happens that to make the
 truth plain we condescend to plead, when the originator of the
 ill deed challenges us to arbitration ; we do not take the initiative,
 but obey the summons, not to satisfy our private feelings of anger
 or strife, but to reveal the truth. For thus we shall liberate even B
 the aggressor, unwilling though he be, from evil, and shall not
 ourselves transgress the commandments, as ministers of God free
 from strife and covetousness, firmly insisting on the manifestation
 of the truth, and in no way transgressing the prescribed limits of
 zeal.

X.

SHOULD ALL WHO COME BE RECEIVED ?³ OR IF NOT, WHICH
 PERSONS ? AND SHOULD THEY BE ADMITTED AT ONCE OR AFTER
 PROBATION ? IF AFTER PROBATION, OF WHAT SORT ? (R.6)

Since our loving God and Saviour Jesus Christ proclaims : C
 “ Come unto me, all ye that labour and are heavy laden, and
 I will give you rest,”⁴ it is perilous to reject those that come
 to the Lord through us and wish to take upon them His kindly
 yoke and the burden of His commandments that raises us to
 heaven. Yet we must not allow any to tread the hallowed ground
 of these precepts with unwashed feet. But just as our Lord
 Jesus Christ asked the young man that came to Him about his
 former life, and having learned that it was good, bade him fulfil
 what was still lacking to perfection and then allowed him to D
 follow, so, obviously, it befits us to learn the former life of appli-
 cants. If they have already led a good life we shall deliver to
 them the more perfect precepts ; but when they are turning from
 an evil life or have set out from a state of indifference towards the
 strict life of the knowledge of God, then we must examine their
 characters, whether they are unstable and prone to sudden
 decisions.

For we must suspect the shiftiness of such men as these, who
 in addition to their failing to benefit themselves actually cause
 harm to others, by producing reproaches and falsehoods and E
 slanders about our work. But since all things are rectified by
 care and the fear of God masters every defect of the soul, we

¹ 1 Cor. vi. 1.

² Mt. xviii. 15.

³ For the treatment of novices cf. F. 15, B. 97, 112 ; Cass. *Inst.*
 iv. 3 ; Ben. *Reg.* lviii.

⁴ Mt. xi. 28.

must not despair straightway even of these, but induce them to submit to an appropriate course of training, testing their decision
 353A by time and laborious exercises, so that we may accept them safely if we find in them steadfastness, and otherwise send them away while they are still outside the community; the test will then involve no risk to the brotherhood. We must find out whether a man who has been involved in sins confesses the hidden things of shame despising the same, and becomes his own accuser; by which he both puts to shame and renounces his companions in evil doing, according to the words of the Psalmist, "Depart from me, all ye workers of iniquity,"¹ and makes his future life secure from a further fall into like sins. One method of testing
 B may be applied to all, whether they are completely humble and devoid of false shame, so as to accept the lowliest tasks, if it be reasonably decided that their work at such tasks would be useful. And when each man, after full examination by those who are competent to make skilful investigation, has been accepted as a vessel serviceable unto the Master and ready for every good work,² then let him be numbered with those who have dedicated themselves to the Lord.³ When a man from the higher ranks of society aspires to humility after the likeness of our Lord Jesus
 C Christ, it is especially necessary to prescribe some task which is distasteful to worldlings, and to watch whether with full conviction he presents himself to God as a workman that needeth not to be ashamed.

XI.

CONCERNING SLAVES.

When slaves who are under the yoke flee to the brotherhoods, they should be admonished and made better, and then restored
 D to their masters. So doing we imitate the blessed Paul, who, though he had begotten Onesimus through the gospel, yet sent him back to Philemon, persuading the servant that the yoke of slavery borne in a manner well pleasing to the Lord renders him worthy of the Kingdom of heaven, and exhorting the master not only to forbear his threats against Onesimus, remembering the words of his true Master: "If ye forgive men their trespasses, your heavenly Father will also forgive your trespasses,"⁴ but also to have kinder feelings towards him—writing thus: "For
 E perhaps he was therefore parted from thee for a season, that thou

¹ Ps. vi. 8.

² See 2 Tim. ii. 21.

³ No time limit is imposed for this noviciate. See *Ep.* xxiii for methods of treating novices.

⁴ Mt. vi. 14 omit *ὁμῶν**, add *τὰ παραπτώματα ὑμῶν*.

shouldest have him for ever, no longer as a servant, but more than a servant, a brother beloved.”¹ Should, however, the master be evil, giving unlawful commands and constraining the slave to transgress the commandment of his true Master our Lord Jesus Christ, then it is necessary to take energetic measures to prevent the name of God being blasphemed by that servant’s^{354A} doing anything displeasing to God. The measures will consist in preparing that slave to endure the sufferings that will be inflicted upon him if he is “to obey God rather than man,”² or in the acceptance by those who have received him of the troubles that may come upon them on his account, as it pleases God.³

XII.

HOW THE MARRIED ARE TO BE RECEIVED.

B

Married men who want to be admitted to such a life as ours must be questioned whether their action is approved by their wives, according to the apostle’s commandment, “The husband hath not power over his own body,”⁴ after which the applicant may be received before a number of witnesses. For obedience towards God takes precedence of everything else. But if the other party dissent and resist the step caring little for pleasing God, then let the apostle’s words be remembered, “God hath called us in peace”⁵; and let the Lord’s commandment be fulfilled, “If any man cometh unto me, and hateth not his own father, and mother, and wife, and children, and the rest, he cannot be my disciple.”⁶ For obedience towards God takes precedence of everything else. However, we have known many cases in which through earnest prayer and perseverance in fasting the life of chastity has been attained, since as a result of bodily austerities the Lord often leads the recalcitrant to acquiesce in a right decision.⁷

¹ Philemon 15, 16 (shortened).

² See Acts v. 29.

³ If B.’s advice was followed, great friction must have arisen. The question was dealt with at Gangra (Can. 3). The Council of Chalcedon forbade the reception of a slave into a monastery without the master’s leave (Can. 4). Cf. Greg. Naz. *Ep.* lxxix; Jer. *Ep.* lxxxii. 6; Ben. *Reg.* ii. and Theod. Cant. *Poen.* viii: Graecorum monachi seruos non habent, Romani habent.

⁴ 1 Cor. vii. 4.

⁵ 1 Cor. vii. 15, taken to mean that the man who has been called to the monastic life must not allow scruples to interfere with his response.

⁶ Lk. xiv. 26 εἶναι before μαθητής.

⁷ Garnier interprets this to mean that reception was provisional only, liable to be annulled if the consent of the partner was not obtained. But (a) nothing in the text supports this view, note the double pro-

XIII.

D THAT THE PRACTICE OF SILENCE IS BENEFICIAL FOR NOVICES.¹

The practice of silence is beneficial for novices. For, if they control the tongue, they will both give sufficient proof of continence and will learn in quiet, eagerly and attentively, from those that are skilled in instruction, how they must ask questions and answer each individual question. For there is a tone of voice and symmetry of language and appropriateness of occasion and special vocabulary which are peculiar to the religious, and can only be learned by the man who has unlearned his former habits. Now silence both induces forgetfulness of the past through lack of practice and affords leisure to learn good habits. Accordingly a novice must keep silence, except of course for the psalmody, unless he is constrained either by a special need concerning the
355A care of his own soul or the unavoidable necessity of the work he has in hand, or by some question that is put to him.

XIV.

CONCERNING THOSE WHO AFTER MAKING A PROFESSION TO GOD TRY TO ANNUL THEIR PROFESSION. (R. 7)²

Every such man that has been received into the brotherhood B and then has annulled his profession must be looked on as sinning against God, before Whom and to Whom he made a profession and undertaking. "But if a man sin against God," it says, "who shall pray for him?"³ For a man who dedicates himself to God and then springs away to another form of life has committed sacrilege, for he has stolen away himself and robbed God of His votive-offering. It is only reasonable that the brethren's door be no longer opened to such men, not even for a mere sojourn for the sake of shelter as they pass by. For

nouncement that obedience is unconditional; (b) such cases did exist and cause scandal, as is shown by the decrees of Gangra, directed against Eustathius, to whom B. owed much of his system; (c) in *Mor.* lxxiii. 1 B. allows separation if one is hindered in godliness; (d) F. 11 allows the reception of slaves on whom unlawful commands are imposed.

¹ Cf. B. 208. Note that this Rule, with 26, 27, 38, 39, 49, 51, 53, 54 alone among the Longer Rules has no Scripture proof-texts.

² R. uses the question and part of the answer of 15, with the concluding words of 14.

■ 1 Sam. ii. 25. B. differs considerably from Sw.'s (B) text.

the apostolic rule is plain, which bids us withdraw from every unruly man, and refrain from intercourse with him, in order that he may be ashamed.¹

C

XV.

AT WHAT AGE SHOULD WE ALLOW PROFESSIONS TO BE MADE, AND WHEN MAY WE CONSIDER THE PROFESSION OF VIRGINITY TO BE VALID²? (R. 7)³

Since the Lord says: "Suffer the children to come unto me,"⁴ and the Apostle praises him who from a babe has learned sacred letters,⁵ and elsewhere enjoins the bringing up of children D in the nurture and admonition of the Lord,⁶ we judge every time, even that of early youth, to be fitting for the reception of novices. Those who are bereft of parents we accept without more ado, and become fathers of orphans after the example of Job's zeal⁷; but such as are under their parents' control, when they are brought by them in person we receive in the presence of a number of witnesses, so as not to give a handle of accusation to those who seek one but rather to stop every unjust mouth that utters blasphemy against us. Accordingly we must receive them in accordance with the above principle, but it is expedient that they be not numbered and enrolled with the body of the brethren immediately—so that in case of failure on their part no reproaches fall on the life of godliness. They should be trained in all godliness as common children of the brotherhood, but both houses and meals, of boys and girls⁸ alike, should be kept separate, so that neither boldness nor excessive freedom towards their elders

E

¹ 2 Thess. iii. 6, 14 ¶.

² βεβαίον; perhaps = "safe."

For the institution of permanent vows see Clarke pp. 107–109. Dom Butler *Benedictine Monachism* p. 122 retracts his former view. "Mr. Lowther Clarke shows reason for believing that St. Basil did institute formal monastic vows, and I have no difficulty in acquiescing in his judgment." The chief evidence is found here and in *Ep.* cxcix. 18, 19, where B. is clearly introducing as a new principle, possible only because the Church is advancing, the irrevocable character of the monastic profession. A virgin breaking her vow is guilty of adultery. The innovation did not win general approval, so we judge from B.'s cautious expressions ("it is my judgment," "we do not recognise," "I think it becoming"). See also *Ep.* ccxvii. 60.

³ See note to title of F. 14. ⁴ Mk. x. 14. ⁵ See 2 Tim. iii. 15.

⁶ See Eph. vi. 4.

⁷ See Job xxix. 12.

⁸ The only reference to girls in the Rules. They were of course under the sisters who formed part of a double monastery. Elsewhere (*Ep.* cxcix. 18) 16 or 17 is mentioned as the age for a girl's profession.

356A be engendered, but owing to rarity of meeting reverence for seniors be preserved. (Two other dangers will thus be obviated :) the encouragement to sin that arises from seeing the punishments inflicted on their elders for neglect of duty, should they ever happen to be careless, and the elation which often arises imperceptibly, when they see their seniors stumbling in matters where their own conduct is correct. For he that is childish in mind is no better than the child in years. So that it is not surprising if the same faults are often found in both. Furthermore it is inexpedient for the young through intercourse with their elders to show premature and rash zeal as regards those things in which their elders owing to their age are naturally decorous.

Therefore both for the above reasons and because it is seemly in other respects, it is right to keep the apartments of the boys and the elders separate. Besides, the house of the monks will not be disturbed by the repetition of lessons necessary for the young. But let the prayers ordered for daily use be common both to boys and elders. For both boys are commonly stirred up by the zeal of their elders and the seniors get no small help in prayer from the presence of children. But as regards sleep and rising, the hours of meals and their quantity and quality, let a separate régime and manner of life be prescribed suitable for boys.

C Let a monk of some age be put in charge of them, surpassing the rest in experience and with a reputation for patience; able to correct the sins of youth with fatherly compassion and skilled words, while he applies to each offence the appropriate remedies, so that at the same time he both punishes the sin and trains the soul in impassivity. For example: has a boy been angry with his comrade? Then let him be compelled to appease him and serve him in a manner befitting the offence. For the habit of humbling oneself cuts out, so to speak, anger from the soul, just as pride as a rule engenders it in us. Has a boy touched food between meals? Let him go without food for the best part of the day. Has he been caught eating in a greedy or rude fashion? Let him be debarred from food at meal time and be compelled to see the rest eating as usual, so that he is punished by abstinence and taught to behave himself. Has he uttered idle words, insulted his neighbour, told lies, or said any other forbidden thing? Let him be disciplined in the stomach and by enforced silence.

Moreover, their literary studies must be appropriate to their ideal.¹ Thus their teachers will use the language of the Scrip-

¹ B. was offered a teaching post on his return from Athens (*Ep.* ccc. 2). A completely different ideal of education for Christians in the world is sketched in *Hom.* 22.

tures, and in place of myths will tell them stories of wonderful deeds and educate them by maxims drawn from the Proverbs¹ and offer rewards for remembering both words and things, so that they accomplish their purpose with delight and mental relaxation finding neither tedium nor offence in their studies. And such pupils being rightly trained will easily attain attention^{357A} and learn to avoid mental dissipation, if they are regularly examined by their tutors as to their thoughts and wanderings of imagination. For youth, being simple and guileless and unaccustomed to falsehood, confesses readily the secrets of the soul and, to avoid being caught frequently dwelling on forbidden subjects, a boy will avoid wrong thoughts and keep recalling his mind from them, fearing the shame entailed by the scoldings he will receive.

So the soul must be led to practise good immediately and from the outset, while it is still plastic and soft, pliable as wax, and B easily moulded by the shapes pressed upon it. So that when reason is added and the power of discrimination it may run its course, starting from the elementary lessons it has already learned and the examples of religion delivered to it; reason will suggest utilitarian motives, habit will make success easy. At this point we must allow the profession of virginity, since it is now valid and takes place with the person's own consent and judgment, reason being fully developed. Henceforward rewards and C punishments are awarded by the righteous Judge to the virtuous and sinners according to their desert. We should bring in the Church authorities² as witnesses of their consent, so that by their means the consecration of the body may be hallowed as an offering to God, and their witness may confirm the event.³ "For in the mouth of two or three witnesses shall every word be established."⁴ For thus the zeal of the brethren will avoid calumnies, and those who after making a profession try to annul it will be given no loophole for shameless conduct. But let him that does not accept the life of virginity, since he cannot care D for the things of the Lord, be dismissed before the same witnesses. Moreover, when a lad has made his profession after careful

¹ Cf. Greg. Nyss. *Vit. Macr.* 962D, where the Wisdom literature is said to have been studied by B's sister as a child.

² τοὺς προσεστώτας τῆς ἐκκλησίας. Clearly the bishops (cf. Eus. *H.E.* vii. 5), but probably B. avoided naming the bishop of the diocese as if he had jurisdiction over B's. foundations. This is an important landmark in monasticism. At this point it comes to terms with the official Church.

³ Cf. Ben. *Reg.* lix. offerant filium suum coram testibus.

⁴ Mt. xviii. 16 μαρτύρων after τριῶν, σταθήσεται for σταθῇ.

examination and consideration—which latter he should be allowed to have by himself for a number of days, so that we do not seem to snatch at him—then at last we must receive him and number him among the brotherhood, to share the same house and food as his seniors.

One thing I omitted to say, and I had better add now. Since some crafts must be practised from childhood, when any of the boys seem fitted to learn, we do not forbid them to spend their days with the teachers of the craft. But at night we restore them to their comrades, with whom also they must take their meals.

XVI.

358A WHETHER CONTINENCE IS NECESSARY FOR THE MAN WHO WOULD LEAD A RELIGIOUS LIFE. (R. 8)

Clearly the rule of continence is necessary. In the first place the Apostle numbers it among the fruits of the Spirit.¹ Secondly, he says that through continence it comes to pass that our ministration is not blamed²—“in labours, in watchings, in fastings, in pureness.”³ And elsewhere: “In labour and travail, in watchings often, in hunger and thirst, in fastings often.”⁴ And again: “Every man that striveth in the games is temperate in all things.”⁵ And the buffeting of the body and bringing of it into bondage is accomplished by nothing so much as by continence. For the ferment of youth and its inability to resist impulses is controlled by continence as by a bit in a horse’s mouth. For “delicate living is not seemly for a fool,”⁶ as Solomon says. But what is more foolish than a comfortable body and youth at the mercy of impulses? Wherefore the Apostle says: “And make not provision for the flesh to fulfil the lusts thereof.”⁷ And, “she that giveth herself to pleasure is dead while she liveth.”⁸ And the example of the rich man’s luxury makes continence necessary for us, lest what was said to the rich man be said to us: “Thou in thy lifetime receivedst thy good things.”⁹

That incontinence is a fearful thing, the Apostle showed when he mentioned it among the characteristics of apostasy and said: “In the last days grievous times shall come. For men shall be lovers of self.”¹⁰ Then after enumerating various forms of vice he added, “slanderers, incontinent.” And Esau was accused of

¹ See Gal. v. 23 (Gk. ἐγκράτεια, Eng. vss. temperance).

² See 2 Cor. vi. 3.

³ See 2 Cor. vi. 5.

⁴ 2 Cor. xi. 27.

⁵ 1 Cor. ix. 25.

⁶ Prov. xix. 10.

⁷ Rom. xiii. 14.

⁸ 1 Tim. v. 6 †.

⁹ Lk. xvi. 25.

¹⁰ 2 Tim. iii. 1 ; 2 omit of *.

incontinence as the greatest of vices, since he sold his birthright for one meal. And the first disobedience came to man through incontinence. All the Saints were famous for continence. The life of all the Saints and holy men, and the example of the Lord Himself when He sojourned in the flesh, will help us in this respect. Moses received the Law as a result of long continence in fasting and prayer, and heard the words of God "as if a man spoke to his own friend."¹ Elijah was deemed worthy of the vision of God at a time when he too had practised a similar measure of continence. And what of Daniel? How did he E come to behold marvellous visions? Was it not after the twentieth day of his fast? ² How did the Three Children quench the power of the fire? Was it not by continence? And John's 359A whole life was inaugurated by continence. Even the Lord began His appearance by this. In speaking of continence we mean not complete abstinence from food—for this entails a violent dissolution of life—but abstinence from pleasures practised with a view to destroying the mind of the flesh ³ and achieving the end of godliness.⁴

To sum up, what things those who live by lust desire to enjoy, continence in respect of these is necessary for such as order their life with a view to godliness. The practice of godliness does not B refer only to the pleasures of the table, but extends also to abstinence from everything that hinders religion. So that the strictly continent man will not master his stomach and be worsted by human ambition; he will not overcome base lust only, but will no longer be subject to wealth, nor any other unworthy passion, whether anger or dejection or any of the things by which untrained souls are naturally enslaved. For I should be inclined to say that what we see in regard to all commandments, that they are closely connected and that it is impossible for one to C be observed in isolation apart from the others, is seen most of all in the case of continence. For he that is continent as regards reputation is humble; he that is continently disposed towards money fulfils the Gospel measure of poverty; he that is continent as regards wrath and anger has put away anger. The strict method of continence ordains limits for the tongue, boundaries for the eyes, and restraint in hearing for the ears; he who does not observe these is incontinent and intemperate. Dost thou see how round this one commandment all the commandments are D grouped as in a chorus?

¹ Ex. xxxiii. 11 ὡς ἂν εἴ τις λαλήσαι (v.l. λαλήσει) τῷ ἑαυτοῦ (v.l. ἑαυτοῦ) φίλῳ (Sw. . . . πρὸς τὸν ἑαυτοῦ φίλον); cf. Deut. ix. 9.

² Dan. x. 3.

³ See Rom. viii. 6.

⁴ A fuller definition of ἐγκράτεια is found in 360D.

XVII.

THAT IT IS NECESSARY ALSO TO REFRAIN FROM LAUGHTER. (R.8)

This, neglected by most people, deserves no small watchfulness on the part of ascetics. For to be overcome by incontinent and immoderate laughter is a mark of incontinence and shows that a man has not his emotions under control, and does not suppress the frivolity of his soul by a strict rule. It is not unseemly to reveal merriment to the extent of a cheerful smile, though only so far as Scripture allows when it says: "When the heart is merry the face rejoices"¹; but to shout with loud laughter, and allow the body to shake involuntarily, does not befit one who has his soul under control, or is of proved virtue, or has command of himself.² This sort of laughter also Ecclesiastes reprobates, as specially subversive of the stability of the soul—"I said of laughter, it is error."³ And, "as the noise of thorns under the pot, so is the laughter of fools."⁴ And the Lord seems to have experienced the necessary affections of the flesh and whatever emotions testify to virtue, such as weariness on the one hand and compassion for the afflicted on the other; but never to have made use of laughter, so far as we may judge from the narrative of the gospels. Rather He pronounced those who are controlled by it to be unhappy.⁵

Let us not be deceived by the ambiguity of the word laughter. For it is often the custom of Scripture to call the joy of the soul, and its cheerful feelings at good fortune, laughter. So Sarah says: "God made laughter for me."⁶ And, "Blessed are ye that weep now, for ye shall laugh."⁷ And the passage in Job—"He will fill a true mouth with laughter."⁸ For in all these places the word is used for spiritual joy in place of *hilarity*.⁹ Accordingly he who rises superior to all affections, and suffers, or

¹ Prov. xv. 13.

² Here follows in some texts, though absent from the best MSS. and deemed by Garnier a gloss: "Solomon, wisest of men, confirms the word saying, The fool lifteth up his voice in laughter, but a wise man will scarce smile quietly" (Ecclus. xxi. 20). Cf. Ben. Reg. vii (tenth grade of humility) where the same passage is quoted.

³ Eccl. ii. 2.

⁴ Eccl. vii. 6 ὡς φωνὴ τῶν ἀκανθῶν **Σ**AC (Sw. B om. τῶν), οὕτως ὁ γέλως AC (Sw. B om. ὁ).

⁵ See Lk. vi. 25.

⁶ Gen. xxi. 6 ὁ θεός with Heb., Sw. Κύριος.

⁷ Lk. vi. 21.

⁸ Job viii. 21 ἀληθινὸν δὲ στόμα (Sw. ἀληθινῶν).

⁹ The sense is fixed by the context. Cf. χαῖρε φῶς ἱλαρόν of the famous hymn, familiar in B.'s circle (cf. Greg. Nyss. Vit. Macr. 986B).

at least betrays, no incitement from pleasure, but remains continent and firm in the face of every harmful pleasure, he is the true continent man. Such a man is obviously free from all sin. But sometimes one must refrain even from things permitted and necessary for life, when refraining means the benefit of our brethren. As the Apostle says: "If meat maketh my brother to stumble, I will eat no flesh for evermore."¹ And having a right to live of the gospel, he did not use the right, lest he should give offence to the gospel of Christ.²

Continence therefore takes away sin, weans from lusts, mortifies the body with its natural passions and desires; it is the beginning of spiritual life, the introducer of eternal blessings, and it destroys the sting of pleasure. For pleasure is the great bait used by evil; owing to it we men most readily fall into sin; by it every soul is dragged to death as if by a hook. So whosoever is not unmanned or cozened by it has attained complete avoidance of sins. But if such a one has escaped most, but is mastered by one, he is not continent; just as he is not healthy who is troubled by one bodily illness, and he who is lorded by anyone, whoever it be, is not free. Other virtues being practised in secret are seldom apparent to men; but continence makes the possessor conspicuous the moment one meets him. For as firm flesh and clear skin characterise the athlete,³ so the Christian is betokened by emaciation of body and paleness, which is the bloom of continence, showing that he is truly an athlete of Christ's commandments. For he overcomes his enemy by the weakness of his body, and displays his strength in the contests of religion, as it is written: "When I am weak, then I am strong."⁴ How profitable it is only to see the continent man, reluctantly and sparingly using the necessities of life, paying nature her dues as a burdensome service, discontented when the time comes to be occupied with them and quickly springing away from table to attend to his work. For I think that no words touch the heart of him who is intemperate in eating or move him to alter his habits so much as merely meeting the continent man. This, I think, is the meaning of eating and drinking to the glory of God; so that even at the table our good works shine forth to the glorifying of our Father Who is in heaven.

¹ 1 Cor. viii. 13.

² See 1 Cor. ix. 12.

³ For the monks as athletes cf. *Hist. Laus. passim* and especially ch. xviii Macarius of Alexandria. "This was the method of his asceticism. If ever he heard of any feat, he did the same thing, perfectly." Cf. also Basil's 2nd Homily on Fasting 11A.

⁴ 2 Cor. xii. 10.

XVIII.

THAT IT IS NECESSARY TO EAT ALL THAT IS SET BEFORE US.

We must of necessity lay down this principle also, that continence is indispensable for those that contend for piety if they are to achieve the requisite "buffeting" of the body. For "every man that striveth in the games is temperate in all things."¹ But to avoid falling into the same error as the enemies of God, who are branded in their conscience as with a hot iron, and therefore abstain from meats, which God created to be received by the faithful with thanksgiving,² we should taste every kind of food when opportunity is given, to show to the onlookers that to the pure all things are pure³ and that every creature of God is good, and nothing is to be rejected if it be received with thanksgiving; for it is sanctified through the word of God and prayer.⁴ But in so doing we must continually keep continence in mind, using the cheaper foods and bare necessities to the extent of our need, though even in them shunning the harmfulness of satiety, and refraining entirely from what ministers to pleasure. For thus we shall extirpate the vice of voluptuaries and cure, so far as lies in us, those who are branded in their conscience with a hot iron, and free ourselves from the suspicion of falling into either extreme.⁵ "For why is my liberty judged by another conscience?"⁶

Continence betokens a man who has died with Christ and mortified his members that are upon the earth.⁷ We know it to be the mother of temperance,⁸ the winner of health, the potent remover of hindrances to the bearing of good fruit in Christ. Since, as the Lord says, the cares of this world, and the pleasures of life, and the lusts of other things choke the word, and it becometh unfruitful.⁹ Even the demons flee continence, for the Lord Himself taught us that "this kind goeth not out save by prayer and fasting."¹⁰

XIX.

WHAT IS THE MEASURE OF CONTINENCE? (R. 9)

As regards the vices of the soul, there is one measure of continence, namely complete abstinence from all that tends to

¹ 1 Cor. ix. 25.

² See 1 Tim. iv. 2.

³ See Tit. i. 15.

⁴ 1 Tim. iv. 5. Cf. B. 92 and *Hom. Quod Deus non auctor est malorum.*

⁵ Either failure to lead an ascetic life or Manichean condemnation of what God has created.

⁶ 1 Cor. x. 29.

⁷ See Col. iii. 3, 5.

⁸ σωφροσύνης.

⁹ See Mk. iv. 19.

¹⁰ Mt. xvii. 21 added in K.

harmful pleasure.¹ But as regards food, different men have different needs, which vary according to age and occupation and proportionately to the habit of the body; so also is the measure and fashion of the use of food. And so it is impossible that all who are being trained in godliness should be comprehended under the same rule. But having defined the measure to be observed C by those of the ascetics who are in health, we allow those responsible for the discipline to make wise deviations from it to meet individual circumstances. For it is not possible to deal with every single case in my instructions, but only with the broad outlines of generally applicable teaching.² For whether it be invalids wanting strengthening food, or a man otherwise exhausted after strenuous toil, or one who needs food to prepare him for labour such as a journey or other hard task, the superiors will always arrange according to the need, following the saying: D “They were parted unto all according as each had need.”³ It is impossible therefore to fix the same hour for taking food, or the same manner or measure; but let the satisfying of the need be the aim in each case. For to have the stomach full to excess, and weighed down with food, entails a curse, since the Lord said: “Woe unto you, ye that are full now”⁴; and renders the body itself useless for activities, prone to slumber, and exposed to injuries. Nor indeed should we make pleasure the end of eating, but utility in order to preserve life, avoiding the intemperance of E pleasure. For to be enslaved to pleasures is nothing else than to make one’s belly one’s god. For since our body, being always emptied and diminished, needs to be filled—on which account our appetites for food are natural—the right principle of the use 363A of food prescribes the filling up of what has been emptied in order to support the animal nature, whether the need be for dry or liquid nourishment.

Whatever then is calculated to free us from our need with the least trouble, that is to be employed. The Lord Himself shows this by the manner in which He entertained the wearied multitude in the desert, “lest they should faint in the way.”⁵ For though He had the power to extend the miracle in the desert by devising a sumptuous repast, He prepared a meal for them so

¹ The spirit of this answer is reproduced by Benedict xxxiv, xxxix, xl. Acts iv. 35 is quoted in answer to the question, Should all fare alike? The measure (*mensura*) of food and drink is discussed. Special allowances are left to the discretion of the prior. For monastic fare in Bas.’ coenobia cf. *Ep.* ii. 6, ccvii. 2 (compared unfavourably with Egypt).

² This applies to a great deal of the Rules.

³ Acts iv. 35.

⁴ Lk. vi. 25.

⁵ See Mt. xv. 32.

frugal and simple as to consist of barley loaves and a little fish besides the bread.¹ Drink is not even mentioned, since all could get water, which is available by nature for all, and is sufficient for our needs; unless indeed such a beverage is harmful to anyone owing to his infirmities and therefore to be avoided in accordance with Paul's advice to Timothy.² In fact all things which are manifestly harmful are to be avoided. For it is incongruous to take food in order to sustain the body and then by means of this very food to wage war with the body and hinder it in observing the commandments. The same principle teaches us to accustom our soul to avoid what is harmful, however pleasurable it be. We must however by all means prefer what is easily procured, so that we do not under pretext of continence take pains to get expensive foods, seasoning our dishes with costly condiments. But in each district we must choose what is easily procurable and cheap and ready for the use of the public,³ of imported foods using only such as are essential for life, such as oil and the like, and whatever is necessary for invalid's diet, and that only if it can be got without fuss and disturbance and distraction.

XX.

D WHAT IS THE METHOD OF RECEIVING GUESTS, SO FAR AS FOOD IS CONCERNED.⁴

Vainglory and men-pleasing and doing things for display are absolutely forbidden to Christians⁵ in every matter; since he who performs the actual command to be seen by men and receive glory, loses the attendant reward. And those who have accepted every form of humiliation because of the commandment of the Lord must be exceedingly careful to shun every form of vainglory. But since we see worldlings ashamed of the humility of poverty and providing plentiful and expensive food whenever they receive a guest, I fear lest the same disease may attack us unwittingly, and we be convicted of being ashamed of the poverty pronounced blessed by Christ. For just as it does not befit us to procure from outside silver vessels or crimson hangings or soft cushions or diaphanous robes, so also it is unfitting to devise food much different from our daily diet. For that we should run round seeking out what is not required for essential needs, but is devised for miserable pleasure and deadly vainglory, is not only disgraceful and inappropriate to our professed aim, but does no common

¹ See Jn. vi. 9.

² See 1 Tim. v. 23.

³ In *Ep.* ii. 6 bread, water and vegetables are said to be enough.

⁴ Cf. *Mor.* xxxviii.

⁵ The monks are Christians *par excellence*; cf. 365A, 366D.

harm, when the luxurious who measure happiness by the pleasures B of the belly see us also engaged in the same cares as distract them. For if luxury is evil and to be avoided, we must never choose it. For nothing that is condemned can be right temporarily. For they that give themselves to pleasure and anoint themselves with the choicest myrrh and drink strained wine are condemned by the Scripture.¹ And because of pleasure the widow is said to be dead, though still alive.² The rich man was deprived of Paradise owing to his luxury here. What then C have we and costly expenditure in common? Has a stranger come to see us? If he is a brother and has the same ideals as ourselves, he will recognise the familiar table. For he will find with us what he left at home. But suppose he is tired after his journey? Then we give him just so much as will alleviate his fatigue.

Another has come from the life of the world. Let him learn from works what words did not teach him, and let him receive the pattern and example of our frugality. Let him have abiding memories of the table of Christians and poverty borne without shame for Christ's sake. But if he takes no notice of these, but D rather mocks at them, he will not trouble us a second time. But when we see certain rich men who put the enjoyment of pleasures in the forefront of blessings, we grieve much on their account because, spending all their life on folly and having made pleasure their god, they do not perceive that they are receiving their portion of blessings in this life, by their luxury here, and are speeding to the fire prepared for them and its scorching heat. If ever we get an opportunity, we do not hesitate to explain these things to them in person.

But if we too are to be guilty of the same fault and according to our opportunities both seek pleasures and make preparations E for display, then I fear we shall seem to be building up what we are destroying, and in judging others shall condemn ourselves in that our life is insincere and we assume different guises from time to time, even going so far as changing our clothes when we have to meet illustrious persons. But if this is disgraceful, much more disgraceful is it that our table should be altered on account 365A of luxurious-living men. The life of the Christian is consistent, and has one aim—the glory of God. “For whether ye eat or drink, or whatsoever ye do, do all to the glory of God,”³ says Paul speaking in Christ. Whereas the life of men of the world is inconsistent and varied, constantly altered in different ways to please chance-comers.

¹ Cf. Amos vi. 6.

² See 1 Tim. v. 6.

³ 1 Cor. x. 31.

So also, if thou alterest thy table for thy brother's pleasure piling up the food and fussing over it, thou art accusing him of B being an epicure and by thy preparations reproaching him with gluttony, since thou art convicting him of delight in such things. Have we not often guessed who or what was expected after seeing the appearance and quality of the preparations? The Lord did not praise Martha, cumbered about much serving, but said: "Thou art anxious and troubled about many things; but few things, or only one, are needed"¹—"few," referring to the preparations: "one," referring to the end, the satisfying of the need. Thou knowest what food the Lord Himself put before the Five Thousand. Then there is Jacob's prayer to God: "If thou C wilt give me bread to eat and raiment to put on,"² not "If thou wilt give luxuries and costly things." What says Solomon, wisest of men? "Give me neither poverty nor riches, but provide what is necessary and sufficient, lest I be filled and become false and say, Who seeth me? or lest I become poor and steal and use profanely the name of my God."³ He thus defines riches as satiety and poverty as complete absence of the necessities of life; and means by sufficiency having neither a deficiency or superfluity of necessities. But sufficiency has a different meaning in different cases according to the state of the D body and its needs in view of the work to be done. For one man needs food more in quantity and more nourishing on account of his toil, another lighter food suitable in every way to his condition because of his weakness; but all alike need the cheaper and easily procurable kinds. Howbeit on every occasion careful preparation and a hospitable table are essential, provided we never pass the bounds of what is necessary. Let this be the limit of our hospitality, what is required by the needs of each visitor. "As using this world," we read, "and not abusing it."⁴ E Now unnecessary expenditure is abuse. Have we no money? So let it be. Are our barns not full? Our life is lived from day to day, and the labours of our hands ensure its continuance. Why should we spend the food given by God to the hungry on the pleasures of the luxurious? In so doing we sin doubly, inflicting on the one side the sufferings caused by want and on the other the consequences of satiety.

¹ Lk. x. 41 τυρβάζη for θορυβάζη K, read ὀλίγων δέ ἐστι χρεῖα ἢ ἐνός.

² Gen. xxviii. 20 ἐὰν δῶς μοι ἄρτον φαγεῖν, καὶ ἱμάτιον περιβαλέσθαι (Sw. ἐὰν . . . ὁ θεὸς . . . δῶ μοι κτλ.)

³ Prov. xxx. 8; 9 Bas. . . . καὶ (Sw. B + τὰ) αὐτάρκη . . . ἢ πενόμενος (Sw. πενθής) . . . τοῦ θεοῦ μου (Sw. ὁμ. μου).

⁴ 1 Cor. vii. 31 ὡς χρώμενοι for καὶ χρ. **, τῷ κόσμῳ for τὸν κόσμον K, καὶ μὴ for ὡς μὴ **.

29

XXI.

366A

THE NECESSARY ARRANGEMENTS FOR SITTING AND RECLINING
AT THE TIME OF LUNCH AND DINNER.¹ (R. 10)

Since we have a commandment of the Lord, Who in every place accustoms us to humility, that we should choose the lowest seat when we recline at lunch,² the man who strives to do everything according to the commandment must of necessity not fail to observe this order. Should there be visitors from the world at table with us, it is fitting that we should become an example to them in this respect, that they should not be puffed up or seek the pre-eminence. But where all come together with the same object, so that at every opportunity they give a proof of their humility, it is incumbent on each according to the Lord's commandment to choose the lowest seat ; yet to push contentiously to secure it is to be reprobated as destructive of good order and the cause of confusion. And to be unwilling to give way to one another and to struggle for this will make us as bad as those who strive for the pre-eminence. Wherefore in this matter, carefully noting and practising what is fitting, we should leave the order of sitting down in the hands of him to whom it has been entrusted, as the Lord warned us when He said that the ordering of these things pertained to the master of the house. For in so doing we shall bear with one another in love, doing all things decently and in order ; and we shall not show by our stubborn and vehement contradiction that we are practising humility to impress the multitude and win popular favour, but rather shall achieve genuine humility by our obedience. For contradiction is a greater proof of pride than occupying a chief seat, when we have taken it in obedience to orders.

¹ ἀριστων ἢ δεῖπνων. Does B. mean that they had one meal or two ? The title is not original, and the answer itself only speaks of ἀριστοις. B. 136 shows that a monk late for lunch (τὸ ἀριστον) went hungry till next day. *Ep.* ii. 6 speaks of one meal only. Benedict prescribed a single meal for half the year, mid-September to Lent, taken about 2.30 p.m. Undoubtedly B. aims at one meal only, but with considerable latitude for concessions. See F. 19 where ill-health or hard work entitles a monk to special treatment. The Egyptian Coenobia had two meals a day, see Ladeuze, *Le Cénobitisme Pachomien*, p. 298 f. The midday meal in *Serm. Asc.* 322A is at the 6th hour.

² See Lk. xiv. 10.

XXII.

WHAT IS THE CLOTHING FITTING FOR A CHRISTIAN ? ¹ (R. 11)

E Our discourse has already shown the necessity of humility, and simplicity, and cheapness and economy in every direction, so that the causes of distractions occasioned by bodily needs may be few. Accordingly our discourse on clothing must follow the same objects. For if it behoves us to strive to be last of all, in this matter also, to be sure, the last place is to be chosen. For just as the vainglorious strive to attain reputation by their outward covering of clothes, ambitious to be gazed at and courted
367A for the expensiveness of their garb, so clearly it befits him who has abased his life to the uttermost in humility to choose in this matter also the lowest possible. For just as the Corinthians are blamed in the public feasts because by their extravagance they put to shame those who have nothing,² so clearly in the common and conspicuous use of clothes adornment above the common standard puts the poor man to shame by comparison. Since the apostle says : " Mind not high things, but condescend to things
B that are lowly,"³ let each man examine himself, which it is more fitting Christians should resemble, those who live in kings' houses and are clothed in soft raiment, or the messenger and herald of the Lord's advent, than whom no greater has arisen among men born of women.⁴ I mean John, the son of Zacharias, whose clothing was of camel's hair. Moreover the Saints of old went about in sheep-skins and goat-skins.⁵

The apostle has taught us the end to be aimed at in a single phrase, saying : " Having food and raiment, we shall be there-
C with content,"⁶ as if to say that we need covering only ; let us not fall any more into the forbidden vanity of embroidery and the ostentation which proceeds from it—to say nothing worse. For these evils were later importations into human life caused by vain contrivances. But the original use of coverings is clear, for God Himself gave it to those in need. For " God made them coats of skins,"⁷ it says. For the covering of our shameful parts

¹ For B.'s teaching on clothing cf. *Epp.* ii. 6, cl. 4, B. 90, 70, 168. One garment is enough. B.'s insistence on general principles and the literal following of Scripture contrasts remarkably with the detailed instructions of *Hist. Laus.* xxxii (Tabennisi) and Cassian *Inst.* ii. 2-7. The monk is called " the Christian " *par excellence*.

² See 1 Cor. xi. 22.

³ Rom. xii. 16.

⁴ See Mt. xi. 11.

⁵ See Heb. xi. 37. The passage is quoted by Cass. *Inst.* i. 7 ; these persecuted saints " foreshadowed the lines of the monastic life in the Old Testament, and the monks deliberately imitate them."

⁶ 1 Tim. vi. 8.

⁷ Gen. iii. 21.

such use of clothes was sufficient. But since there is another object also, that of being warmed by coverings, both things must D have been aimed at, to cover our shameful parts, and to be protection against the inclemency of the weather. Since however of the actual clothes some are very useful, others less so, it befits us to prefer whatever can be made to serve several needs, so that the principle of poverty is in no way prejudiced ; and that we do not have some things for show and others for use at home ; or again one set of clothes for the day and another for the night ; E but that we decide to get such one garment as can suffice for all our needs, both for a decent covering by day and necessary warmth at night. From this it results that we have a similar garb, and that a distinctive mark, so to speak, is affixed to the Christian even in his clothing. For things that have the same object as far as possible agree with each other.

Further, it is useful to have a distinguishing mark in the clothes we wear, since they warn everyone, and declare in advance the profession of a godly life ; so that those who meet us demand corresponding conduct. For the unfitting and disgraceful are not 368A equally conspicuous in those one meets casually and those who make great professions. For one would not pay much attention to a plebeian or any other chance-comer whom one found giving or receiving blows in public, or uttering indecent words, or sitting in taverns, or doing any other unseemly things of this kind, since one would take such conduct as being consistent with the whole purpose of his life. But when a man has professed strictness, if he neglects his duty in the smallest particular, all men reproach him, doing as it is written—"they will turn and rend you." ¹ So this profession by means of apparel forms a kind of B discipline for the weaker brethren, so that even against their will they are kept from faults. As therefore the soldier has a distinguishing dress, the senator another, some one else another, from which their rank may as a rule be guessed, so also it is becoming and appropriate that a Christian should be distinguished by his clothing which keeps the sobriety handed down by the apostle ² ; who now prescribes that the bishop should be orderly, now bids the women to be arrayed in orderly apparel, orderly being of course understood in relation to the special aim of Christianity.

I give the same directions about shoes : whatever is simple, C easily obtained, and sufficient for the purpose of utility, is to be chosen on every occasion.

¹ Mt. vii. 6 †.

² See 1 Tim. ii. 9 ; iii. 2.

XXIII.

CONCERNING THE GIRDLE.¹ (R. 11)

The Saints that have gone before teach us that the use of the
 D girdle is necessary—John, for example, who girded his loins with
 a leathern girdle, and Elijah before him. For the Scripture
 speaks of him as “a hairy man with a leathern girdle round his
 loins,”² as if it were his distinguishing mark. Peter too is shown
 to have used a girdle, as is clear from the words of the angel who
 spoke to him: “Gird thyself, and bind on thy sandals.”³ The
 blessed Paul also is shown to have used a girdle, by the prophecy
 of Agabus addressed to him. “So shall they bind at Jerusalem”
 he says “the man that owneth this girdle.”⁴ Job too is ordered
 E by the Lord to gird himself. For as a token of manliness and
 preparedness for action, “Gird thy loins” it says “like a man.”⁵
 And it is clear that the use of the girdle was familiar to all the
 disciples of the Lord, since they were forbidden to have money
 in their girdles.⁶ It is especially necessary that he who means
 to do work in person should be neatly dressed and able to move
 369A without hindrance. Consequently he needs a girdle by which
 to draw his tunic to his body. Being folded round it will both
 keep him warmer and make him free to move. For even the Lord
 when He was preparing to minister to the disciples took a towel
 and girded Himself.⁷

Concerning the multitude of garments we need not speak,
 since we have examined this matter sufficiently in our discourse
 on poverty.⁸ For if he that has two tunics is ordered to give one
 to him that has none, clearly to possess a number for one's own
 sake is forbidden. What need then to legislate about the use of
 them for men who are forbidden to possess two?

B

XXIV.

NOW THAT THESE MATTERS HAVE BEEN SUFFICIENTLY EXPLAINED
 TO US, WE SHOULD LIKE TO LEARN NEXT ABOUT THE MANNER
 OF OUR LIFE TOGETHER.

Since the apostle says: “Let all things be done decently and
 in order,”⁹ we reckon that to be a decent and orderly manner of

¹ Cf. *Ep.* ii. 6. *Cass. Inst.* i. 1 follows this answer closely.

² 2 Kings i. 8 και ζωνή δερματίνη περι την ὀσφύν αὐτῶν, influenced by
 Mt. iii. 4, referred to above.

³ Acts xii. 8.

⁴ Acts xxi. 11.

⁵ Job xxxviii. 3.

⁶ See Mt. x. 9.

⁷ John xiii. 4.

⁸ ἐν τῷ περι ἀκτημοσύνης λόγῳ. Apparently the previous answer,
 where (367D) the principle of poverty is the aim of the regulations—τὸν
 τῆς ἀκτημοσύνης λόγον, λόγος however being used in a different sense.

⁹ 1 Cor. xiv. 40. R. 10 reproduces F. 21, concluding with this
 quotation.

life among the society ¹ of the faithful, in which the principle of the members of the body is preserved. So that one has the C powers of the eye, being entrusted with the general oversight,² both approving what has been done, and foreseeing and arranging what is to be done ; and another the powers of the ear or hand in respect of hearing or doing what is necessary—and so on. Know therefore that just as with our members it is dangerous for any one limb to neglect its functions, or not to make use of another for the purpose for which it was made by God the Creator—for if the hand or foot obey not the guidance of the eye, the one will inevitably touch dangerous things to the destruction of the whole body, and the other will knock against them or be precipitated D from a height ; or if the eye be closed so as not to see it will of necessity be destroyed with the other members, all suffering the same fate—so also both neglect on the part of the Superior is fraught with blame since he has to answer for all, and disobedience on the part of the subordinates is harmful and wrong, and especially dangerous if it causes others to offend. Each man therefore in his own place showing willing zeal and fulfilling the apostle's command, “in diligence not slothful,”³ receives praise for his zeal : but if he is negligent the contrary is true, namely a pronouncement of misery and woe. For “cursed” it says “is E every one that doeth the works of the Lord carelessly.”⁴

XXV.

THAT A SUPERIOR WHO DOES NOT REBUKE SINNERS WILL 370A
UNDERGO A FEARFUL CONDEMNATION.

Let him who is entrusted with the care of all behave as one who must give account for each individual ; knowing that if one of the brethren fall into sin without his having declared to him beforehand the ordinance of God, or if having fallen into sin he abides therein, without having been taught the method of reforma- B tion, his blood will be required of the Superior's hands, as Scripture says.⁵ And especially if he has knowingly neglected what pleases God and has weakened the discipline of the community⁶ by bearing with the evil ways of individuals in order to win their favour. For “they who felicitate you” it says “deceive you, and destroy the pathway of your feet.”⁷ “But he that troubleth you shall bear his burden, whoever he be.”⁸ Wherefore, lest this be our experience, let us follow the apostolic rule in intercourse

¹ τῇ συναφείᾳ.

² The Superior is the eye of the (local) body of Christ.

³ Rom. xii. 11 †.

⁴ Jer. xlviii. 10. Sw. (B) omits πᾶς.

⁵ Ezek. iii. 20.

⁶ τῆς πολιτείας.

⁷ Isa. iii. 12.

⁸ Gal. v. 20.

C with our brethren. "For neither at any time" he says "were we found using words of flattery, as ye know, nor a cloak of covetousness, God is witness; nor seeking glory of men, neither from you nor from others."¹

He then that is free from these faults should be able to make his leadership without mistakes, fraught with reward for himself and salvation to his followers. For he who practises true love, recking nothing of human honours nor of avoiding the giving
D of offence to sinners by gentle and ingratiating behaviour, he will preach the word boldly, with honesty and sincerity, not choosing to adulterate the word in any way. So that the following words will fit him: "But we became gentle in the midst of you, as when a nurse cherisheth her own children; so being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls."²

But he who does not act thus is a blind guide, who both throws himself headlong and drags his followers after him.

How evil it is to cause one's brother to err instead of leading
E him aright, you may see from what has been said. Besides it is a sign that the commandment of love is not fulfilled, for no father calmly looks on at his son about to fall into a pit, nor does he leave him fallen there. I need not say how much more terrible it is for a soul fallen into the depth of evil to be left to perish. So the Superior is responsible to his brethren to watch over their souls and care for the salvation of each, as one that must render account. He must care for them so much as to show zeal on their behalf even unto death, not only after the fashion of the Lord's
371A general words about love to all men—"that a man lay down his life for his friends"³—but after the fashion of that particular love shown by him who said: "Being affectionately desirous of you, we are well pleased to impart unto you, not the gospel of God only, but also our own souls."⁴

XXVI.

B THAT ALL THINGS, EVEN THE SECRETS OF THE HEART, ARE TO BE REVEALED TO THE SUPERIOR.⁵

Every man in a subordinate position, if indeed he means to show proper progress and remain firmly fixed in a life lived according to the commandments of our Lord Jesus Christ, must keep no movement of his soul secret and utter no word without careful consideration, but must lay bare the secrets of the heart

¹ 1 Thess. ii. 5, 6.

² 1 Thess. ii. 7 ὡς ἐάν for ὡς ἔν; 8.

³ Jn. xv. 13.

⁴ 1 Thess. ii. 8.

⁵ Not an accurate description of what follows.

to those brethren who are entrusted¹ with the task of caring for weak souls tenderly and sympathetically. For in this way what is praiseworthy is strengthened, to what is wrong is adjudged the appropriate penalty, and from such co-operation in discipline c we shall win perfection through gradual additions of goodness.

XXVII.

THAT EVEN THE SUPERIOR HIMSELF, SHOULD HE STUMBLE, MUST BE ADMONISHED BY THE PRE-EMINENT² AMONG THE BRETHREN.

Just as the Superior is responsible for guiding all the brotherhood, so also it is incumbent on the rest to admonish him, if any D offence is suspected with reference to him. That good order be not impaired, such admonishment should be entrusted to those who are pre-eminent both as regards years and wisdom. If there be anything that needs reformation, we have both benefited our brother, and through him ourselves, for we have brought back to the right path one who is, so to speak, the rule of our life and should by his own rectitude correct our perversity; but if some have been disturbed on his account causelessly, they are convinced by manifestation of the truth that their suspicions were false and E are freed from their doubts.

XXVIII.

THE ATTITUDE OF THE COMMUNITY TOWARDS A DISOBEDIENT BROTHER.

As for one who shows hesitation in obeying the commandments of the Lord, in the first instance all should sympathise with him as a sick member of the body and the Superior should 372A try to cure his infirmity by his private admonitions; but if he perseveres in disobedience and will not amend, then the Superior must correct him sharply before all the brethren and apply methods of healing by every method of exhortation.³ But if after much admonition he is still unabashed, and shows no improvement in his conduct, he becomes his own destroyer, as the saying is, and with many tears and lamentations, but nevertheless firmly, as a corrupted and utterly useless member, we must cut him away from the body after the practice of doctors. For

¹ *i.e.* by the Superior. Cass. *Inst.* iv. 9 gives a similar precept, based perhaps on B. but making the distinction one between juniors and seniors. Here those who hear confessions are not necessarily the oldest monks nor need they be priests; see Clarke p. 96 and Intr. p. 40 f.

² παρὰ τῶν προεχόντων.

³ See B. 44, 122 for punishments.

B they too, whenever they find one member affected by an incurable disease, are accustomed to remove it by surgery and cauterisation, so that the harm may not spread further, corrupting the neighbouring parts by its continuity with them. We too must of necessity adopt this course in the case of those who hate or oppose the commandments of the Lord, following the precept of the Lord Himself Who said: "If thy right eye causeth thee to stumble, pluck it out, and cast it from thee."¹ For kindness in such cases resembles the uninstructed complacency of Eli, which he showed towards his sons in a manner displeasing to God and was punished accordingly. So such spurious kindness towards C the wicked is a betrayal of the truth, a plot against the common good, an accustoming of men to sin lightly, since the Scripture is no longer observed—"Why did ye not rather mourn, that he that had done this deed might be taken away from you?"²—and what is appended inevitably comes to pass—"a little leaven leaveneth the whole lump."³ "Them that sin" says the apostle "reprove in the sight of all," and immediately gives the reason, "that the rest also may be in fear."⁴

To sum up, he who does not accept the treatment applied by the Superior is inconsistent. For if he does not accept subordination, and asserts his own will, why does he remain with the Superior? Why does he also choose him as his leader? When a man has once accepted enrolment in the body of the brotherhood and has been judged a vessel fit for service, even if a command seem beyond his strength, let him cast the responsibility D on him that gave the excessive order and show docility and obedience even unto death, remembering the Lord Who "became obedient unto death, even the death of the Cross."⁵ But rebellion and contradiction argue many evils—faith diseased, hope a prey to doubt, a proud and overweening character. For no one disobeys a command unless he has first condemned the giver E of the command, nor will a man who trusts in God's promises and has his hope firmly fixed on them, ever shrink from performing

¹ Mt. v. 29 **, conflated with Mk. ix. 47.

² 1 Cor. v. 2 δὶὰ τὶ before οὐχί **, ἐξᾶρθῆναι for ἀρῶν K.

³ 1 Cor. v. 6.

⁴ 1 Tim. v. 20; used in similar fashion in Ben. *Reg.* lxx.

⁵ Phil. ii. 8. A favourite text used 3 t. by B. It suggests the thought that the monks succeeded to the sufferings (as also to the prerogatives) of the martyrs; see Intr. p. 43. Holl (p. 164) quotes Simeon of Thessalonica *De Sacra.* liii. (*P.G.* clv. 200c): "The life of the monks . . . which the Saviour Himself lived . . . being Himself a virgin and poor . . . and praying . . . and obeying the Father unto the death of the Cross."

orders, however laborious. For he knows "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed."¹ And he who is persuaded that "who-soever humbleth himself shall be exalted"² will show greater zeal than his preceptor expects, being aware that "our light affliction, which is for the moment, worketh for us more and more 373A exceedingly an eternal weight of glory."³

XXIX.

CONCERNING HIM WHO WORKS WITH PRIDE OR MURMURING.

The work of a man who has murmured or has been detected in pride must not be mixed with that done by men humble in heart and of a contrite spirit; it must not be used at all by the pious.⁴ "For that which is exalted among men is an abomina- B tion before God."⁵ And there is another command of the apostle: "Neither murmur ye, as some of them murmured, and perished by the destroyer."⁶ Then there is this: "Not grudgingly or of necessity."⁷ So the work of such men is unacceptable, like a blemished sacrifice—which it was impious to mingle with the offerings of other men. For if those who brought strange fire to the altar experienced such great wrath,⁸ surely it is perilous to accept a work springing from a mind hostile to God C to assist us in keeping God's commandments. "For what fellowship have righteousness and iniquity? Or what portion hath a believer with an unbeliever?"⁹ Wherefore it saith: "The lawless, he that sacrificeth a calf for me, is as he that killeth a dog; and he that bringeth a meal offering is as he that bringeth swine's blood."¹⁰ Wherefore the works of the hesitating and

¹ Rom. viii. 18 ἀποκαλύπτεσθαι for ἀποκαλυφθῆναι*.

² Mt. xxiii. 12 †.

³ 2 Cor. iv. 17 ¶.

⁴ So in the primitive Church the offerings of the excommunicate were not accepted. Watkins, *A History of Penance*, p. 156, quotes the *Didascalia*: "God has said to you not to take from the wicked and help the Churches; it were profitable for you to be tortured by hunger rather than take from the wicked." Cf. modern controversies about "tainted" money.

⁵ Lk. xvi. 15 διότι for ὅτι **, ὑψηλόν after τό **, add ἐστὶν before ἐνώπιον.

⁶ 1 Cor. x. 10.

⁷ 2 Cor. ix. 7. The rest of the quotation occurs in Ben. *Reg.* v, which deals with murmuring.

⁸ Lev. x. 1, 2.

⁹ 2 Cor. vi. 14, 15.

¹⁰ Isa. lxvi. 3 ὁ ἄνομος, ὁ θύων μοι μόσχον ὡς ὁ ἀποκτείνων κύναν· καὶ ὁ προσφέρων σεμίδαλιν, ὡς αἷμα ὕειον (Sw. (B) ὁ δὲ ἄνομος . . . ὡς ἀποκτείνων κύναν· ὁ δὲ ἀναφέρων κτλ.)

gainsaying man are to be removed from the brotherhood. The Superiors ¹ must give strict attention to this matter, lest they violate the decree of him that said : " He that walked in a perfect way, he ministered unto me. He that wrought proudly did not dwell in the midst of my house " ² ; and lest when a man mingles
 D sin with his observance of the commandment and defiles his work by lazy shrinking from toil, or else by elation because of his achievement, they allow him to remain in his depravity in view of what they receive from him, not permitting him to attain a perception of his own sin. The Superior then must be persuaded that to be superior over a brother in a wrong fashion brings grievous and inexorable wrath upon himself. For his blood shall be required of his hands, as it is written.³ And the subordinate
 E must be prepared to shrink from no command, not even the most difficult, persuaded that his reward is great in heaven. Nay rather, let the hope of glory gladden him who obeys, in order that the work of the Lord may be wrought in all joy and patience.

374A

XXX.

WITH WHAT STATE OF MIND THE SUPERIORS SHOULD CARE FOR
 THE BRETHREN.

Let not the Superior be elated by his high office, lest he lose the blessedness promised to humility, or even, being puffed up, fall into the condemnation of the devil.⁴ But let him be persuaded of this, that the care of many entails the service of many.
 B So just as he that renders service to a number of wounded, wiping away the discharge from each separate wound and applying remedies according to the special needs of the case in front of him, takes his service as an opportunity not of pride but rather of humiliation, anxiety and struggle ; such feelings and anxieties to an even greater degree ought he to have who has been entrusted with the task of healing the sicknesses of the brotherhood, since he is the servant of all and will have to give account for all. For in this way the aim will be fulfilled which the Lord had in
 C mind when He said : " If any man among you would be first, let him be last of all and servant of all." ⁵

¹ If this stood alone it might be taken of the various superiors of several monasteries, in spite of the preceding " brotherhood " (singular). But F. 35 shows that a class of " superiors " within the one brotherhood is meant.

² Ps. ci. 6, 7.

³ Ezek. iii. 18.

⁴ See 1 Tim. iii. 6.

⁵ Mk. ix. 35 ** conflated with x. 43, 44 and Matt. xx. 26, 27.

XXXI.

THAT IT IS NECESSARY TO ACCEPT THE SERVICES RENDERED BY
THE SUPERIOR.

However, the brethren must accept bodily services as well¹ when they are rendered by such as seem to hold the highest positions in the brotherhood. For the principle of humility both teaches the greater to serve and shows the lesser that to be served is not unbecoming. For the example of the Lord leads us to this conclusion, since He did not disdain to wash the feet of His disciples and they did not dare to withstand Him in this. Moreover Peter, who at first from excess of reverence did not accept His ministrations, at once submitted when he learned the peril that would arise if he were disobedient. The subordinate therefore need have no fear of weakening his ideal of humility if he ever accepts services from a Superior. For the service is often rendered to teach him and give him an effective example, rather than because of any urgent need. So let him show humility by submission and imitation, and let him not display pride and arrogance by resisting under the pretext of humility. For gain-saying is a mark of self-will and lack of discipline ; it proves that a man is puffed up and contemptuous rather than humble and obedient in all things. Wherefore it is necessary to obey him that said : “ Forbearing one another in love.”²

XXXII.

375A

HOW WE SHOULD BEHAVE TOWARDS RELATIONS ACCORDING TO
THE FLESH.

Those who have been once received into the brotherhood must not be allowed by the Superior to be led away by any distraction : they must not leave the brethren and lead a life free from observation, under pretext of visiting relations, nor must they be permitted to have the anxieties of looking after their kinsmen according to the flesh. For the Scripture absolutely forbids the words “ mine ” and “ thine ” to be used in the brotherhood. “ For ” it says “ all that believed had one heart and soul ; and not one of them said that aught of the things he possessed was his own.”³ So let a man’s parents or brothers according to the flesh, if they live in godly fashion, be cared for by all the brethren,⁴ as fathers or friends of all. “ For whoso-

¹ As well as spiritual.² Eph. iv. 2 †.³ Acts iv. 32 ἅν γὰρ πάντων for τοῦ δὲ πλήθους . . . ἅν **.⁴ In the adjoining hospital or other part of the complex of monastic buildings.

ever shall do the will of my Father which is in heaven," saith the Lord, "he is my brother and sister and mother."¹ The care of such we judge should devolve upon the Superior of the brotherhood. But if our relations are involved in the life of the world, we who are resolved to live a godly life waiting on the Lord without distraction have nothing in common with them. For besides the fact that we confer no benefit on them, we fill our own life with tumults and disturbances and bring upon ourselves occasions of sinning. It follows moreover that we must not receive those who despise the commandments of God and set at nought the work of godliness even when they come to visit their former friends; for they love not the Lord Who said: "He that loveth me not, keepeth not my words."² "And what fellowship have righteousness and iniquity? or what portion hath a believer with an unbeliever?"³

It is most necessary to take pains in every way to remove from those who are still practising virtues, occasions of sinning, the greatest of which is the memory of their former life; lest the Scripture experience should be theirs—"they turned in their hearts towards Egypt"⁴—which generally happens when there is constant conversation with relations according to the flesh. But generally speaking we must not permit either relative or stranger to converse with the brethren unless we are persuaded in regard to them, that they frame their discourse with a view to the edifying and perfecting of souls. But if it be necessary to speak to those who have been once admitted let it be left to those who have been entrusted with the gift of utterance, since they have power to speak with knowledge and to hear in a way that builds up faith.⁵ For the apostle plainly teaches that not all have the power of speech, but that the gift belongs to but few, when he says: "For to one is given through the Spirit the word of wisdom, 376A to another the word of knowledge,"⁶ and elsewhere: "that he may be able to exhort with sound knowledge, and to convict the gainsayers."⁷

XXXIII.

THE MANNER OF INTERCOURSE WITH THE SISTERS.⁸

He who has once forsworn marriage will, needless to say, forswear much more those cares which the apostle says distract the married man, namely, how he may please his wife, and will purge himself by every means from every care to please women,

¹ Mt. xii. 50 ποιῇ for ποιήσῃ, οὗτος for αὐτός.

² Jn. xiv. 24.

³ 2 Cor. vi. 14, 15.

⁴ Cf. Num. xiv. 4.

⁵ For spiritual gifts in the Coenobia see Intr. p. 42f.; cf. 392D.

⁶ 1 Cor. xii. 8.

⁷ Tit. i. 9 ἐν τῇ ὕγ. διδ. for ἐν τῇ διδ. τῇ ὕγ.

⁸ See Intr. p. 37 for B.'s system of double monasteries.

fearing the condemnation of Scripture : “ God hath scattered the bones of the men-pleasers.”¹ Accordingly he will not even consent to meet a *man*² in order to please him ; but if need demands, he will arrange a meeting for the sake of the service which according to God’s command every man has a right to expect from his neighbour. Such meetings are not to be allowed to anyone who wishes, nor is every time and place fitting for them. But if we mean according to the precept of the apostle³ to be without offence both to Jews and Greeks and to the Church of God, and to do all things decently and in order and with a view to edifying, then it is necessary that person, time, occasion, and place be carefully and fittingly chosen. By such precautions every shadow of evil suspicion will be banished. But gravity and restraint will be required to be manifest in every respect in those who are chosen to see one another and take counsel about what is pleasing to God both as regards bodily needs and the care of souls. Let there be not less than two on each side ; for one person is readily exposed to suspicion, to put it no stronger, and is powerless to confirm a conversation, as indeed the Scripture says that at the mouth of two or three every word is established.⁴ There should not be more than three lest the zeal for industry undertaken because of the commandment of our Lord Jesus Christ be impaired.⁵

If there should be a need for some others of the brotherhood to give or receive a private message, they must not go to the interview in person. But let selected senior brethren deliver their message to selected senior sisters,⁶ and so let the need for speech be met, through their mediation. And let the same good order be preserved not only in the relations of women with men and men with women, but also in those of persons of the same sex. In such cases besides practising the general piety and gravity, let them be discreet both in questions and answers, and trustworthy and prudent in managing conversation, fulfilling the words : “ He shall dispose his words with judgment,”⁷ so that both those who have entrusted their business to them have their requirements fulfilled, and a clear understanding is reached on the matters discussed. 377A

As for the sisters’ bodily needs,⁸ let certain other brethren

¹ Ps. liii. 5.

■ Much more will he avoid a woman !

³ See 1 Cor. x. 32.

⁴ See Mt. xviii. 16.

⁵ This must not be taken as an excuse for getting off work.

⁶ πρεσβύτεροι . . . πρεσβυτέραις. See F. 35 and Intr. p. 40.

⁷ Ps. cxii. 5.

⁸ Priests visited the sisterhood for celebrating the Eucharist and hearing confessions ; other monks would do heavy field work, repairs to buildings etc. ; cf. B. 154 and see Intr. p. 38.

be responsible for these, chosen after due examination, of some age and grave in demeanour and character, so as not to rouse evil suspicions in the conscience of any. "For why is my liberty judged by another's conscience?"¹

XXXIV.

B THE CHARACTER OF THOSE WHO ADMINISTER THE NECESSITIES OF LIFE IN THE BROTHERHOOD.

Among those who distribute the necessities of life within the monastery there should by all means be some in each rank who can imitate those men in the Acts who did what is there said, namely: "Distribution was made unto each, according as any one had need"²; men who will bestow much thought to be considerate and long-suffering to all, and not to incur suspicion of favouritism or partiality towards any, according to the commandment of the apostle who said: "Doing nothing by partiality"³; nor of contentiousness, which the same writer rejects as inappropriate in Christians, saying: "But if any man seemeth to be contentious, we have no such custom, neither the Churches of God."⁴ The result of such conduct is that they deprive those with whom they have a contention of the necessities of life, and give an excess to those to whom they are partial. In the one case we get hatred of the brethren, in the other favouritism, which is D to be specially condemned because through it the loving unity of the brotherhood is torn asunder, and in its place enter evil suspicions, jealousies, strifes, and shrinkings from work.

Wherefore on account of what has been said, and for many other similar reasons, it is essential that those who distribute necessities to the brotherhood should be free absolutely from favouritism and contention. Indeed they ought to be conscious of such a disposition in themselves and to show such zeal—both they and those that perform the other works for the service of the brethren—as if they were serving not men but the Lord Himself, E Who of His great goodness reckons as done unto Himself the honour and zeal shown to those who are dedicated to Him, and promises in return an inheritance in the kingdom of heaven. For He says: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For 378A inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."⁵ And on the other hand we must recognise the peril of negligence, remembering the words: "Cursed is he that doeth the work of the Lord negligently."⁶ Because not only

¹ 1 Cor. x. 29.² Acts iv. 35.³ 1 Tim. v. 21 †⁴ 1 Cor. xi. 16.⁵ Mt. xxv. 34, 40.⁶ Jer. xlviii. 10.

are they ejected from the kingdom, but also they receive the horrible and fearful sentence of the Lord pronounced against such men: "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels." ¹ But if they who give the care and service find so great gain from their zeal and expect so great condemnation from neglect, how must those who receive the service strive to prove themselves worthy of the title of brethren of the Lord? As the Lord teaches, saying: "For whosoever shall do the will of my Father which is in heaven, he is alike my brother and sister and mother." ²

For whoever has not made the will of God his aim all through his life, so that in health he displays the labour of love by his diligence in the works of the Lord, and in sickness he shows all patience and long-suffering with joy, he is in danger—first and foremost because he is alienated from the Lord and the lot of his brethren, having cut himself off because he does not do the will of God; and secondly, because he dares to partake unworthily of the things prepared for the Saints. Wherefore it is necessary in this also to remember the apostle's words: "Working together with him we intreat also that ye receive not the grace of God in vain" ³; and necessary too that those who have been called to be brethren of the Lord insult not such grace of God nor betray so great a dignity by neglecting the will of God, but rather hearken to the same apostle as he says: "I the prisoner in the Lord beseech you that ye walk worthy of the vocation wherewith ye were called." ⁴

XXXV.

WHETHER SEVERAL BROTHERHOODS SHOULD BE FORMED IN THE SAME PARISH.⁵

The example of the limbs with their various uses is a good illustration of the problem before us. For we have already shown that if the body is to be well and suitably fitted for every kind of work it needs eyes and tongue, and the other necessary and important members, but a soul which can be an eye to a number of others is difficult and hard to find. For if our discipline requires as Superior of the brotherhood one able to look ahead, well-equipped with utterance, sober, compassionate, one who seeks the ordinances of God with a perfect heart, how is it possible

¹ Mt. xxv. 41 add οἱ before κατηραμένοι K.

² Mt. xii. 50 ποιῇ for ποιήσῃ, οὗτος for αὐτός, add καί before ἀδελφός.

³ 2 Cor. vi. 1.

⁴ Eph. iv. 1.

⁵ κώμη is used either = a village or a ward within a πόλις, so that "parish" is the exact English equivalent. B. seems to be thinking of country communities.

in the same parish to hit upon a number of such men? But if it should happen that two or three are found—which is not easy, nor have we ever known it to happen—it is much better that they should share with one another¹ the anxiety and lighten the toil. So that when the one is absent or busy or otherwise engaged, as the brotherhood is deprived of its one Superior, there is a second to console them for their loss. Or if this be not so, then one can go to another brotherhood that needs a guide. Moreover, experience of affairs outside the monastery can help us much in achieving the aim we have set before us. Just as in the case of arts generally their skilled exponents are jealously disposed towards rivals, since in the nature of things contentions arise, no one knows how, so also it happens for the most part in this life of ours. For we begin by striving after virtue and being eager to surpass one another, either in hospitality or in augmenting the number of our fellow ascetics, or in other matters of this kind, and go on to fall into contentions. Then again it happens that when brethren come to stay much doubt and difficulty arise in place of the refreshment they expected, since they are divided in mind which party to join. For to prefer one above the other is invidious, and it is impossible to do justice to both, especially when they are in a hurry. And to those who came at the outset to live a common life the disputants will cause much perplexity as to whom they must choose as Superiors over their life, especially as by choosing some they must reject the rest.

From the very first then it comes to pass that men are injuriously affected and led into pride, since they do not conform themselves to be disciples but accustom themselves to become judges and critics of the brotherhood. When therefore no benefit is found in the separation of dwellings, but so many proofs to the contrary, it is entirely unfitting to remain parted from one another. If it should happen that an establishment has been already set up, speedy measures should be taken to rectify the mistake, especially when we have had experience of the evils. To refuse to alter the decision is clearly contentiousness. “But if any man seemeth to be contentious, we have no such custom, neither the Churches of God,”² as the apostle says. For what reason will they say prevents them from coalescing? The necessities of life? But these are much more easily procurable in co-operation, since one lamp and one fire are sufficient, and the same is true of all similar things.³ For we must in these things

¹ A class of superiors within the one monastery.

² 1 Cor. xi. 16.

³ B. sets his face against small communities, but by no means contemplates a community of the Pachomian size.

especially aim at good management in every way, so as to diminish our store of possessions as far as possible. Further, when you are separated you need a number of men to fetch necessities for the brethren from outside, but living together only half as many. 380A And how hard it is to find a man who will not bring disgrace on the name of Christ when he goes on journeys, but will meet the world in a manner worthy of his profession, you know without my telling you. Again how can those who persist in remaining apart edify those who are leading the common life either by being peace-makers, should it be necessary, or by urging the observance of other commandments, when they arouse evil suspicions against themselves by failing to show unity? Besides all this we hear the apostle writing to the Philippians: "Fulfil ye my joy, that ye be of the same mind, having the same love, being of one soul, B having one mind, doing nothing through factions or vainglory, but in lowliness of mind, each counting others better than himself; not looking to his own things, but each also to the things of others." ¹

What greater proof of humility than that the Superiors ² of the brotherhood should be subject to one another! For if they are equal in spiritual gifts it is better that they should contend together—as the Lord Himself showed us when He sent out the C disciples by two and two; and one of the two will gladly choose to be subject unto the other, remembering the Lord's words: "He that humbleth himself shall be exalted." ³ But if it happens that the one suffers, the other gains, by comparison then it is more beneficial that the weaker should be helped by the stronger. And (if we refuse) is it not a clear disobedience of the apostolic command: "Not looking each to his own things, but each also to the things of others" ⁴? For I reckon this cannot be carried out in separation, when each section takes care for its fellow denizens, but thought for the others is outside its ken, which, as D I said, is clearly opposed to the apostolic command. And the Saints in the Acts ⁵ bear witness to this frequently, of whom it is written, in one place: "The multitude of them that believed were of one heart and soul," ⁶ and in another place: "All that

¹ Phil. ii. 2, 3 ἢ for μηδὲ κατὰ K; 4 omit first ἕκαστος.

² This answer is of great importance and is the key to the understanding of the "superiors" in B's monasteries. They were apparently a peculiarity of the Basilian monasteries and arose from the formation of strong centres out of small and scattered communities; see Intr. p. 41.

³ Lk. xviii. 14 †.

⁴ Phil. ii. 4.

⁵ Note the consciousness of living in times which reproduced primitive enthusiasm.

⁶ Acts iv. 32.

believed were together, and had all things common.”¹ So it is obvious that there was no division among them all, nor did each live under his own authority, but all had one and the same care E—and that too although the total number was five thousand, and with such a number one would think perhaps there were no few obstacles to union. But where men living in a single parish are found so inferior in numbers to those, what in reason allows them to remain separated from one another? Would that it were possible, that not only those in the same parish were thus united, but that a number of brotherhoods existing in different 381A places might be built up into a community under the single care of those who are able without partiality and wisely to manage the affairs of all in the unity of the spirit and the bond of peace!

XXXVI.

CONCERNING THOSE WHO SECEDE FROM THE BROTHERHOOD.

It cannot be a matter of indifference whether or not those who have once agreed to live together remain where they are or depart. B Refusal to carry out one's purpose has two causes, either harm received from living together, or instability² on the part of him who changes his mind. Let him who separates from his brethren on account of the harm he is receiving not keep the cause to himself but rather denounce the harm after the fashion shown us by the Lord when He said: “If thy brother sin, go, show him his fault between thee and him alone, etc.”³ And if the required amendment is made he has both gained his brethren, and does not put the community to shame; but if he sees them abiding C in evil, and not receiving correction, he will show the matter to those who are competent to judge such things; and then at last (if he cannot get redress) let him depart having got a number to witness what he is doing. He will then be departing no longer from brethren but from strangers, for the Lord compares him who abides in evil to a Gentile and a publican. For He says: “Let” such a man “be to thee as a Gentile and a publican.”⁴ But if he runs away from the community of the brethren through his own frivolity let him cure his own weakness, or if he is unwilling so to do let the brotherhoods refuse to accept him. But

¹ Acts ii. 44 πιστεύσαντες for πιστεύοντες.

² B. practically requires the Benedictine promise of *stabilitas*, with certain safeguards necessary in the then unorganised state of monasticism. See B. 74, 102 for other answers on the subject of leaving the monastery.

³ Mt. xviii. 15 ἀμάρτη for ἀμαρτήση*, omit εἰς σέ.

⁴ Mt. xviii. 17.

if brethren go to one place or another in order to keep the commandment of the Lord, such men are not severing themselves but fulfilling their duty. But no other cause of separation from one's brethren can be allowed. In the first place, any other cause dishonours the name of our Lord Jesus Christ which has brought ^D us together; secondly, because (if other causes are admitted) the minds of individuals towards others cannot be pure but they will be suspicious of each other. And this is clearly opposed to the commandment of the Lord Who said: "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and offer thy gift." ¹

XXXVII.

WHETHER WE MUST NEGLECT WORK FOR THE SAKE OF THE E
PRAYERS AND PSALMODY, AND WHAT TIMES ARE SUITABLE
FOR PRAYER,² AND FIRST OF ALL WHETHER WE SHOULD
WORK AT ALL.

Since our Lord Jesus Christ says: "Worthy of his food is" (not just any or every one but) "the labourer," ³ and the apostle commands us to labour and work with our hands that which is ^{382A} good that we may have to give to him that is in need,⁴ it is self-evident that one should work diligently. For we must not treat the ideal of piety as an excuse for idleness or a means of escaping toil, but as an opportunity for contending, for more abundant toils, and for patience in tribulations, in order that we may be able to say: "In labour and travail, in watchings more abundantly, in hunger and thirst."⁵ For such a mode of life is useful to us not only because of the body-buffeting it entails, but because of love to our neighbour, in order that God by our means may bring sufficiency to the weak among the brethren, after the example given us in the Acts by the apostle when he says: "In ^B all things I gave you an example, how that so labouring ye ought to help the weak."⁶ And again: "That ye may have to give to him that is in need" ⁷—that we may be counted worthy to hear

¹ Mt. v. 23 καὶ ἐκεῖ for καὶ κεῖ K; 24.

² This answer is of great importance in the history of the Divine Office. See Morison *St. Basil and his Rule* p. 58 f. for an excellent discussion of the problems.

³ Mt. x. 10.

⁴ Eph. iv. 28 ¶.

⁵ 2 Cor. xi. 27 περισσotέρως for πολλάκις**.

⁶ Acts xx. 35.

⁷ Eph. iv. 28 ἐχητε for ἐχη**.

the words : " Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me to eat : I was thirsty, and ye gave me to drink." ¹

How great an evil is that of idleness, what need is there to tell, since the apostle plainly commands that he who does not
 C work neither shall he eat ² ? As then daily food is necessary to each man, equally necessary is work according to his power. For not in vain did Solomon write by way of praise : " She ate not the bread of idleness." ³ And again the apostle says of himself : " Neither did we eat bread for nought at any man's hands, but in labour, and travail, working night and day," ⁴ although he had power, since he was proclaiming the Gospel, to live of the Gospel. Moreover, the Lord coupled slothfulness with wickedness, saying : " Thou wicked and slothful servant." ⁵ And the wise Solomon not only praises the worker in the words just recorded, but also rebukes the slothful man by comparing him with
 D the smallest creatures, saying : " Go to the ant, thou sluggard." ⁶ And so we should fear lest this be brought up against us in the day of judgment when He that gave us power to work demands of us work commensurate with the power. For He says : " To whom they committed much, of him they will ask the more." ⁷ Now since some get off work under pretext of prayers and psalmody, you must know that for each separate task there is a special time, as Ecclesiastes says : " There is a time for every-thing." ⁸ But for prayer and psalmody, as for many other things, every time is suitable ; so that we praise God with psalms and hymns and spiritual songs while we move our hands in work with
 E the tongue if it is possible, and conducive to the edification of the faith,—but if not, then in the heart, giving thanks to Him Who gave both strength of hand to work and wisdom of brain to know
 383A how to work, and also bestowed means by which to work both in the tools we use and the arts we practise, whatever the work be. We pray moreover that the works of our hands may be directed towards the mark of pleasing God.

Thus then we secure steadfastness in our soul, by asking God to prosper our work in every undertaking, rendering thanks-giving to Him Who gave the power to work, and observing the aim of pleasing Him, as we said before. For, unless these are our methods, how can we make what was said by the apostle

¹ Mt. xxv. 34, 35.

² See 2 Thess. iii. 10.

³ Prov. xxxi. 27.

⁴ 2 Thess. iii. 8.

⁵ Mt. xxv. 36 †.

⁶ Prov. vi. 6 Bas. ἔθι with B*^h A¹, Sw.'s (B) text ἔσθι.

⁷ Lk. xii. 48 ἀπαιτήσουσιν for αἰτήσουσιν.

⁸ Eccl. iii. 1 καὶ ὁ τῷ παντὶ πράγματι with B^{ab} AC (Sw. B omit τῷ).

consistent: "Pray without ceasing" and "working night and day"¹? However, we must not imagine that because giving of thanks at every season has been commanded by the law and has been shown to be necessary to our life both by nature and reason, the formal times of prayer should be neglected in the brotherhoods, times which we have necessarily chosen because each has its own special memorial of blessings received from God. These are the times:

To begin with, dawn, so that the first movements of the soul and mind may be dedicated to God and nothing taken into consideration before we are gladdened by thoughts of God, as it is written: "I remembered God and was gladdened"²; and so that we do not stir the body to work before doing what is said: "Unto thee will I pray, O Lord. In the morning thou shalt hear my voice: in the morning I shall stand before thee, and I shall see thee."³

Again at the third hour⁴ we must rise to prayer and collect the brotherhood, should they happen to be scattered to their various occupations and, remembering the gift of the Spirit given to the apostles at the third hour, we must worship all together that we too may become worthy to receive sanctification, at the same time asking that He may guide us and teach us what is expedient, after the fashion of him that said: "Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence, and take not thy holy spirit from me. Restore unto me the joy of thy salvation, and stablish me with thy guiding spirit."⁵ And elsewhere: "Thy good spirit shall lead me into a straight land."⁶ And then we resume our work again.

¹ 1 Thess. v. 17 †, 2 Thess. iii. 8 †.

² Ps. xxvii. 3 ἡὐφράνθη with T, Sw.'s (B) text εὐφράνθη.

³ Ps. v. 2, 3. This is clearly Prime, unless B. with great carelessness mentions the early morning office twice, at the beginning and end of the list, which is unlikely. Cassian *Inst.* iii. 4 is therefore mistaken in saying that Prime was first introduced in his time at the monastery of Bethlehem, to prevent the monks from sleeping too long after the night office. Cf. B. 43, 44; and *Ep.* ii. 2 "What state can be more blessed than to imitate on earth the choruses of angels? to begin the day with prayer, and honour our Maker with hymns and songs?"

⁴ Terce. The reference to the gift of the Holy Spirit would be specially congenial to B., who wrote *On the Holy Spirit*, but it was usual to support prayer at the third hour thus; cf. Cypr. *De Orat. Dom.* 34; Cass. *Inst.* iii. 3. Can. Hipp. 27 bases it on the Crucifixion.

⁵ Ps. li. 10-12.

⁶ Ps. cxliii. 10 τὸ ἀγαθὸν with $\aleph^{ca}$ RT, Sw.'s (B) text τὸ ἄγιον, ἐν γῇ εὐθείᾳ with ART, Sw.'s (B) text ἐν τῇ εὐθείᾳ.

Should some find themselves at a distance owing to the nature of the work or the locality, they must of necessity observe the common ordinances¹ there without any hesitation, "for where two or three are gathered together in my name, there am I in the midst of them."² In the sixth hour we conclude prayer is necessary after the pattern of the Saints who said: "Evening and morning and noonday will I speak and declare and he shall hear my voice"³ and, that we may be delivered from mishap and the noonday demon, at the same time the ninetieth psalm⁴ is also said.⁵

The ninth hour is handed down to us as necessary for prayer^{384A} by the apostles themselves in the Acts, which tell how Peter and John went up into the temple at the ninth hour of prayer.⁶

When the day is finished⁷ let us give thanks for what has been given us during the day and for what we have done rightly, and let us confess what we have left undone, every sin whether voluntary or involuntary, or perhaps unknown to us, either in word or deed or in the heart itself, beseeching God's mercy for all in our prayers. For to review the past day is a great safeguard against falling into the like again. Wherefore it says: "What ye say in your hearts, feel compunction for upon your beds."⁸

Again at the beginning of the night⁹ we ask that our rest

¹ Cf. F. 39, B. 154. The offices were by origin private prayers, so that absence from the rest of the brotherhood could not affect the obligation to recite them. Cf. Duchesne, *Christian Worship*, p. 448.

² Mt. xviii. 20 εἰπὺν for οἶ, ἀν ᾧ σιν for εἰσιν**.

³ Ps. lv. 17.

⁴ Ps. xci., as at Compline, see below.

⁵ Cass. *Inst.* iii. 3 has the expected reference to the Crucifixion as the justification for Sext.

⁶ None is not connected with the death of Christ as in *Serm. Asc.*, 322A, where of Terce, Sext and None four offices are made.

⁷ Vespers is meant. The references to confession suggest a liturgical formula. Cf. *De Spir. Sanc.* 73: "It seemed fitting to our fathers not to receive the gift of eventide in silence, but on its appearance immediately to give thanks. Who was the author of these words of thanksgiving at the lighting of the lamps, we are not able to say. The people, however, utter the ancient form, and no one has ever reckoned guilty of impiety those who say 'We praise Father, Son, and God's Holy Spirit'" (the conclusion of the first stanza of Φῶς ἱλαρόν). B.'s sister Macrina repeated the hymn on her death-bed (Greg. Nyss. *Vit. Macr.* 986B).

⁸ Ps. iv. 4. B. agrees with B^{ab} SAR against Sw.'s (B) text.

⁹ Compline is unmistakable. Cf. the Latin Compline hymn: "Procul recedant somnia Et noctium phantasmata Hostemque nostrum comprime Ne polluantur corpora." Ben. *Reg.* xviii orders the 90th (91st) psalm for Compline. Duchesne (*Christian Worship*, p. 449)

may be offenceless and free from phantasies, and we recite again of necessity the ninetyeth psalm.

And midnight Paul and Silas have handed down to us as a necessary time for prayer,¹ so the story of the Acts proclaims: "But about midnight Paul and Silas were singing hymns to God."² And the Psalmist too, saying: "At midnight I rose to give thanks to thee because of the judgments of thy righteousness."³

And again we must rise for prayer⁴ preventing the dawn so that we are not caught by the day sleeping in bed, according to C him who said: "Mine eyes prevented the dawn, that I might meditate on thy words."⁵

None of these times must be neglected by those who have chosen to live watchfully to the glory of God and His Christ. But I think it advantageous to have diversity and variety in the prayers and psalms at the fixed hours, because when there is monotony, the soul often gets weary and is a prey to distraction; but when the psalms and readings of each hour change, and are variable, the desire of the soul is renewed, and attention is D restored.⁶

XXXVIII.

WE HAVE LEARNED FROM THE INSTRUCTION BOTH THAT PRAYER SHOULD NEVER BE OMITTED AND THAT WORK IS NECESSARY; IT REMAINS THAT WE SHOULD BE TAUGHT WHAT ARTS BEFIT OUR PROFESSION.⁷

It is no easy matter to define suitable arts specifically, since different monasteries pursue different arts in accordance with the E says that Compline "has not any earlier attestation than the rule of St. Benedict." He does not mention this passage. Compline in a Benedictine monastery in winter time was as early as 6 P.M., Vespers 4.30, see Butler, *Benedictine Monachism*, p. 281.

¹ Nocturns (or Mattins). Cf. *Ep.* ii. 6: "What dawn is to some, midnight is to athletes of piety"; and *Ep.* ccvii. 3, describing psalm-singing at all-night vigils out of which the night offices would naturally grow. Cf. also *Hom. in Ps. cxiv.*

² Acts xvi. 25 omit προσευχόμενοι **.

³ Ps. cxix. 62.

⁴ Lauds here is a distinct office intended to break the sleep between midnight and dawn. For B.'s vigils and broken sleep see *Epp.* ii, ccvii; Greg. Naz. *Or.* xliii. 61; Greg. Nyss. *In laud. Bas.*

⁵ Ps. cxix. 148 πρὸς ὄρθρον with $\aleph^{ca}$ AT, Sw.'s ($\aleph$) text πρὸς σε ὀρθροῦν.

⁶ A careful reading of the foregoing answer makes it clear that to B. belongs the main credit of the Divine Office. The desirability of variation is put forward as if it is his own idea.

⁷ This answer is amazing after the description of the prayer-life in F. 37 and the one meal a day, see notes on F. 19. The coenobium

special characteristics of their localities and the suitability of business openings in each district. But generally speaking, one may recommend the choice of such arts as preserve the peaceable and untroubled nature of our life, needing neither much trouble to get the requisite material, nor much anxiety to sell what has been made, and which do not involve us in undesirable or harmful meetings with men or women. But in everything we must consider that simplicity and cheapness are set before us as our proper aim, and we must avoid serving the foolish and harmful lusts of men by working to satisfy their requirements.¹ In weaving we must accept what befits our manner of life, not what is devised by the unchaste to trap and ensnare the young. Similarly in shoe-making, let us serve by our art those who seek primary necessities. But building² and carpentering and metal-working and agriculture, these are in themselves necessary for life and afford much that is beneficial, and are not to be rejected for intrinsic reasons. Only when they cause us disturbances, or break the unity of the life of the brethren, then let us of necessity avoid them, preferring those arts which preserve for us a life undistracted and waiting continually on the Lord, one which drags away those who abide in the practice of piety neither from the time of psalmody nor from prayer, nor from the remainder of the disciplined life. But since there is nothing in them which harms the special purpose of our life, they are preferable to many. Of them agriculture is the best since by it we get the necessities of life, and it preserves its workers from much wandering or running to and fro. But only if, as we said before,

was a hive of zealous manual workers. One suspects that the discretion given to the Superior must have been freely exercised as regards extra food for those engaged in hard work. At a later date Palladius found Pachomius' monastery at Tabennisi organised on similar lines. Every kind of craft was represented. The produce was devoted to supplying first the needs of the monastery, then those of the linked women's community; the surplus was sold in Alexandria. Pigs were kept to ensure that no scraps should be wasted; the flesh was given to poor neighbours. Special attention was paid to field and garden work (*Hist. Laus.* xxxii). B. recommends nothing that he had not undergone himself. See Greg. Naz. *Ep.* vi., recalling his toils with Basil. They had worked in the garden, carted manure, drawn a wagon with their own necks and hands; and (*Ep.* vi.) gathered wood and cut stone.

¹ The modern distinction between economic and uneconomic expenditure is anticipated.

² Building would hardly be a suitable trade when all necessary buildings for the community had been erected, for we cannot imagine monks undertaking outside contracts. A few workmen, however, would always be needed for repairs.

it brings upon us no troubles and disturbances from neighbours or fellow-inhabitants.¹

XXXIX.

HOW WE OUGHT TO MANAGE THE SALE OF THE PRODUCTS OF OUR D
WORK AND THE NECESSARY JOURNEYS.

We must try to secure both that the products of our work are not disposed of at a distance, and that we do not court publicity for the sake of selling. For it is more fitting to remain in one place and more beneficial both for the edifying of one another and the accurate observance of our daily life; so that we prefer to abate somewhat from the price² rather than go beyond our borders for the sake of a trifling gain. But if experience has shown this to be impossible, then we must choose E localities and cities inhabited by religious men, so that our journey may not be unfruitful, and a number of brethren, each bearing the products of his own work, must go together to the functions designated fairs.³ Let them make their journey in common that they may accomplish the way with psalms and prayers and mutual edification. When they have come to the place let them choose the same lodgings both for the sake of keeping watch upon one another, and that we may miss no season 386A of prayer, either by day or night, and that each may come through his meetings with grasping and extortionate men with less harm in company than if he were alone. For even the most violent men avoid having many witnesses of their injustice.

XL.

CONCERNING BUSINESS TRANSACTED AT CONVENTIONS.⁴

Scripture shows us that buying and selling conducted at martyrs' tombs is not fitting for us. For it is incumbent on B Christians to be seen at the martyrs' tombs or in their neighbourhood for no other reason than that of prayer and in order that, remembering how the Saints contended even unto death on behalf of godliness, we may be incited to a like zeal. We must remember the most fearful wrath of the Lord, Who though He was

¹ An unusually good crop would produce a surplus which would have to be marketed, perhaps at a distance.

² Cf. Ben. Reg. lvii, which orders goods to be sold by monks somewhat cheaper (*aliquantulum uilius*) than by those in the world. Gregory of Cyprus (4th cent.) forbids monks to make sordid bargains in buying and selling (see *Expositor*, April 1915).

³ πανηγύρεσι. This answer throws valuable light on 4th century social history.

⁴ συνόδοις.

always and everywhere meek and lowly of heart, as it is written,¹ yet on one class—those that bought and sold in the temple precincts—inflicted a castigation, since their trafficking turned the house of prayer into a den of thieves. Others may have corrupted the accustomed order of the Saints, and in place of praying for one another, worshipping God and lamenting to Him in company with others, asking His mercy for their sins, giving thanks for His benefits, and edifying people by the word of exhortation—all of which conduct we have known observed within our own memory²—in place of this, I say, may have used the time and place as a market and fair³ and common emporium. D But it ill befits us now to follow their example⁴ and encourage such evil courses by joining in the matter. Rather we should imitate the conventions which are recorded in the gospels of our Lord Jesus Christ, and fulfil what the apostle commands as conducive to the following of such a model. Thus he writes: “When ye come together, each of you hath a psalm, hath a teaching, hath a revelation, hath a tongue, hath an interpretation; but let all things be done unto edifying.”⁵

XLI.

E

CONCERNING AUTHORITY AND OBEDIENCE.

However of the arts which are permitted an individual ought not to be allowed to practise the one he has or would like to learn but that for which he is judged to be fitted. For he that has denied himself and put away all his desires does not 387A what he wants but what he is taught. Nor even do our prin-

¹ See Mt. xi. 29.

² B. has seen the degeneration which accompanied the inrush of imperfectly assimilated converts after the State recognition of Christianity.

³ πανήγυρις, see F. 39 where visits to πανηγύρεις are allowed under safeguards.

⁴ Cf. *Epp.* clxix-clxxi, which describe how Glycerius the deacon and monk led a band of young women to the feast at Venasa. Ramsay, *Church in Roman Empire*, p. 443 f., discusses the incident. In pagan times there was a great *synodos* of Zeus at Venasa, the priest of which place ranked next in Cappadocia to the priest of Komana. Putting Ramsay's evidence and the present answer together, we conclude that the *synodos* was a pagan festival to which a fair was attached. In the 4th century a Church festival at a martyr's tomb was grafted on to the old observance. B. tried in vain to suppress the commercial element, vested interests being too strong. Venasa is still a holy place, where Moslems revere the founder of the Dervish order (*Enc. Britt.* art. “Cappadocia”).

⁵ 1 Cor. xiv. 26 add ὑμῶν after ἕκαστος K.

ciples allow a man to choose for himself what is expedient when he has once entrusted the management of himself to others, who will designate him for that work for which they judge him suited in the name of the Lord. For he that chooses a work according to his own desire brings an accusation against himself, first that he seeks to please himself, secondly that he has attached himself to the work for reasons of worldly reputation or for hope of gain or similar reason, or that he prefers the lighter task because of laziness or sloth. But to be ensnared in these motives proves that he has not yet been freed from evil affections. One who B desires to fulfil his own impulses has not denied himself nor bidden farewell to the affairs of the world since he is still moved by feelings of gain and reputation. Nor has he mortified his members that are upon the earth who will not endure toil in his works, on the contrary he shows himself to be self-willed since he thinks his own judgment more likely to be right than the decision of the majority. So if a man has an art not condemned by the common verdict, he ought not to desert it ; for it is the mark of an inconstant mind and unstable judgment to despise what one is at present engaged on. But if he has no proper art, C let him not take one for himself, but accept what has been approved by the majority, that obedience may be preserved in every respect. Just as to choose for oneself has been shown to be unfitting, so not to accept what has been allotted by others is condemned. Moreover if any man has an art, but his exercise of it does not please the brotherhood, let him readily cast it away and show that he has no attachment to anything in this world. Because to do the desires of one's mind is the mark of one that has no hope, according to the word of the apostle : but to be obedient in everything is worthy of acceptance, for the same D apostle praises some, because they first gave themselves unto the Lord, and then also to us by the will of God.

But each should attend to his own work and look after it with alacrity, and as if God were beholding, meaning to fulfil it blamelessly with untiring zeal and attentive care, that he may always be emboldened to say : " Behold, as the eyes of servants look unto the hands of their masters, so our eyes are upon the Lord our God " ¹ and not to shilly-shally from one thing to another. For by nature we are unable to carry on many pursuits successfully at the same time, and to gain a mastery of one art is more useful than to dabble in a number. For the splitting up of one's energies in a number of occupations and the continual changing from one to another, in addition to resulting in no work being completed, also convicts one of an already existing fickle-

¹ Ps. cxxiii. 2.

ness of character, or else creates it if not there already. But if need should arise it is fitting that the man who has the requisite capacity should help in other arts. And not even this on his own initiative, but only if he has been invited, we not doing this
 388A by preference but only in an emergency. Just as in the case of the members of our body, if the foot has stumbled we support ourselves on the hand. Further, just as it is wrong to rush into an art on one's own initiative, so it deserves condemnation if one does not accept what is ordered, otherwise the fault of self-will is encouraged and the rule of obedience and docility is broken. And the care of tools is a special consideration to the workman in each occupation. If ever it should happen that one is neglected, since it is the common property of all, let the matter be counted worthy of proper attention by those who have been
 B the first to observe it. For even if they are used privately the benefits of their use are common to all. For to neglect the affairs of another craft as no concern of his shows that a man regards them as the affairs of strangers. Nor indeed may those who practise the crafts claim to be proprietors of the tools so as not to allow the Superior of the brotherhood to use them for any purpose he wishes, or so as to allow themselves to sell or change them, or to part with them in any other way, or to get others besides them. For when a man has once decided that he is not master of his own hands even, but has entrusted the management of their activities to others, how can he do such
 C things, claiming lordship over the tools of his craft and using the privilege of control over them?

XLII.

THE AIM AND INTENTION WITH WHICH THE WORKERS MUST WORK.

You should know this, that he who works should do so, not to minister to his own needs by his works but to fulfil the com-
 D mandment of the Lord Who said: "I was an hungred and ye gave me meat, etc."¹ For to be anxious for one's self is absolutely forbidden by the Lord, when He says: "Be not anxious for your life, what ye shall eat, nor yet for your body, what ye shall put on,"² and added: "For after all these things do the Gentiles seek."³ Each therefore should put before himself as the aim in his work the service of those in want, not his own need. For thus he will both escape the charge of self-love and will receive the blessing bestowed on love of the brethren by the Lord
 E—"Inasmuch as ye did it unto one of these my brethren, even

¹ Mt. xxv. 35.

² Mt. vi. 25 omit καὶ τὴν ψυχὴν.

³ Mt. vi. 32 ταῦτα before πάντα.

these least, ye did it unto me.”¹ And let no one think that the apostle’s words are opposed to ours—“that working they eat their own bread.”² For this is addressed to the unruly and idle, meaning that for each to minister at least to himself and not to be burdensome to others is preferable to a life of idleness. “For we hear of some,” he says, “that walk among you disorderly, that work not at all, but are busybodies. Now them that are such we command and exhort that with quietness they work and eat their own bread.”³ And “working night and day, that we might not burden any one”⁴ has the same meaning, since the apostle for the sake of brotherly love and to exclude the disorderly submits himself to labours above what were prescribed to him. But it befits him who strives after perfection to work night and day, that he may have to give to him that is in need.

He who puts his trust in himself or in the man who has been entrusted with the charge of his needs, and considers his own B work or that of his comrade a sufficient basis for his living, inasmuch as he has set his hope on man, is in danger of incurring the curse which says: “Cursed is the man that putteth his hope in man and will stablish the flesh of his arm, and his heart would depart from the Lord.”⁵ The Scripture by “who putteth his hope in man” forbids, that is, putting trust in another, and by “will stablish the arm of his flesh” forbids self-confidence. Each of these it calls apostasy from the Lord and it adds the doom of both that “He shall be as the heath in the desert, and shall not C see when good cometh.”⁶ So Scripture shows that to put trust in one’s self or any one else is to apostatise from the Lord.

XLIII.

THE METHOD OF ARRANGING ABOUT WORK HAS BEEN SUFFICIENTLY EXPLAINED TO US, UNLESS WE SHOULD BE LED BY THE TEACHING OF ACTUAL EXPERIENCE TO MAKE FURTHER INQUIRIES. BUT WE WISH A FULL DISCUSSION OF THE D CHARACTER OF THE SUPERIORS⁷ OF THE BROTHERHOOD, AND HOW THEY SHOULD LEAD THEIR FELLOWS.

This subject has already been treated summarily, but since quite rightly you want it to be further elucidated, because as is

¹ Mt. xxv. 40.

² 2 Thess. iii. 12.

³ 2 Thess. iii. 11 ἀτάκτως after τινας *; 12.

⁴ 2 Thess. iii. 8 νύκτα καὶ ἡμέραν for νυκτὸς καὶ ἡμέρας K, omit ὑμῶν **.

⁵ Jer. xvii. 5.

⁶ Jer. xvii. 6 Sw. (B) omits καί.

⁷ τοὺς προεστῶτας τῆς ἀδελφότητος. Cf. F. 41 τῷ προεστῶτι τῆς ἀδ. See Intr. p. 40 for the relation of the Superior to the superiors.

the superintendent and ruler so for the most part the ruled is wont to become, it is necessary not to pass it over cursorily.

E The Superior then, mindful of the apostle's injunction, "Be thou an example to them that believe,"¹ must make his life a clear example of every commandment of the Lord so as to leave the taught no chance of thinking that the commandment of the Lord is impossible or may be despised. First of all then—which truly comes first—humility must be so practised by him in the love of Christ that even when he is silent the example of his deeds may stand out more strongly than any word as a means of teaching. For if this is the standard of Christianity, the imitation of Christ
390A according to the measure of His Incarnation as is appropriate to the calling of each, those who are entrusted with the guidance of the many ought by their own mediation to lead on the weaker to the imitation of Christ, as the blessed Paul says: "Be ye imitators of me, even as I also am of Christ."²

So they should first make themselves an accurate model by observing the standard of humility handed down by our Lord Jesus Christ. For "learn of me" He says "for I am meek and
B lowly of heart."³ Let meekness of character then and lowliness of heart characterise the Superior. For if the Lord was not ashamed of ministering to His own bond-servants, but was willing to be a servant of the earth and the clay which He had made and fashioned into man (for "I am in the midst of you as he that serveth"⁴ He saith), what must we do to our equals that we may deem to have attained the imitation of Him? This one thing then is essential in the Superior. Further he must be compassionate, showing long-suffering to those who through inexperience fall short in their duty, not passing sins over in silence but meekly bearing with the restive, applying remedies to them with all
C kindness and delicate adjustment. He must be able to find out the proper method of cure for each fault, not rebuking harshly, but admonishing and correcting with meekness, as it is written, watchful in present affairs, able to foresee the future,⁵ capable of contending with the strong and bearing with the infirmities of the weak, able to do and say everything that will bring his fellows to perfection. Let him not take to himself the post of Superior, but be chosen by the Superiors in the other brotherhoods,⁶ having
D given in his past life sufficient proof of possessing the requisite

¹ 1 Tim. iv. 12 †.

² 1 Cor. xi. 1.

³ Mt. xi. 29.

⁴ Lk. xxii. 27 εἰμὶ before ἐν K.

⁵ προορατικὸν τῶν μελλόντων. Cf. F. 35. For *charismata* in B.'s monasteries see Intr. p. 45. Possibly it only refers to the foresight needed in the head of any large establishment, see F. 44.

⁶ There was a kind of general chapter of Superiors, cf. F. 35, 54.

character. For it says: "Let these also first be proved,¹ then let them serve as deacons, if they be blameless."² So let a man of such qualifications be entrusted with the post of Superior, and let him arrange the discipline of the brotherhood, assigning work according to the fitness of the individual.

XLIV.

TO WHOM MAY JOURNEYS BE ALLOWED? AND HOW MUST THE TRAVELLERS BE QUESTIONED ON THEIR RETURN?

Let leave to travel be given only to the man who is able to complete his journey with benefit to his fellow-travellers, and without damage to himself. So that, if no suitable person be available, it is better to endure all affliction and distress, even unto death by reason of lack of necessities, rather than, for the sake of bodily comfort, to overlook certain harm to the soul. "For it were good for me" says the apostle "rather to die than 391A that any man should make my glorying void."³ And if this was true of things which were permitted to the apostle, how much rather does it apply to matters of commandment? And yet even in this the law of charity does not leave us without resource. For if it happens that one brotherhood has no one available who may suitably be sent, the neighbours will fulfil what is lacking, making journeys in common⁴ and without separation from one another. So that by such companionship those who are weak in soul or feeble in body may be kept safe in company with the stronger ones. The Superior will have arranged this some time B in advance, to avoid its happening at the actual moment of the need that relief is found impossible owing to the suddenness of the distress. After the return let the Superior question the traveller, what he has done and what sort of men he has met; what words he has used to them; what have been the thoughts of his heart; whether he has completed every day and night living in the fear of God—or whether he has swerved aside and violated any of the rules, either giving way to external difficulties or falling through his own slothfulness.

Let the Superior set the seal of his approval on what has been C rightly accomplished, but correct failures by diligent and skilful admonition. For in this way both the travellers will be more watchful through anxiety as to the account they must render, and

¹ Cf. B. 303. The Superior is chosen μετὰ πολλῆς δοκιμασίας.

² 1 Tim. iii. 10.

³ 1 Cor. ix. 15 ἵνα τις κενώσῃ for οὐδεὶς κενώσῃ K.

⁴ i.e. in common with the one available man who cannot be trusted alone.

we shall seem not to have been neglecting their spiritual life during the period of separation. That this was the custom of the Saints is shown us by the narrative of the Acts, which teaches us that Peter on his return to Jerusalem gave them there an account of his intercourse with the Gentiles ; and how that Paul and Barnabas when they arrived, having called together the Church, told what D God had done with them ; and again, that all the multitude kept silence and hearkened to Barnabas and Paul, rehearsing what God had done. This however we must know, that roundabout ways and legal affairs and merchants' profits are to be absolutely avoided by the brotherhoods.

XLV.

THAT AFTER THE SUPERIOR THERE MUST BE ANOTHER WHO WHEN HE IS ABSENT OR ENGAGED MAY BE ABLE TO UNDERTAKE THE CARE OF THE BRETHREN.

E Since it often happens, either through bodily infirmity or the necessity of taking a journey or for some other reason, that the brotherhood is deprived of its Superior,¹ let another ² be chosen, after full consideration by the Superior and others able to decide,³ for this purpose, that in the Superior's absence he may take over the care of the brethren, so that those who remain there may 392A have one from whom to receive the consolations of the word. This will ensure that the brotherhood does not assume a democratic appearance ⁴ in the absence of the Superior, violating the rule and the traditional discipline ; and that the accepted regulations are kept, to the glory of God ; and that when strangers visit the monastery there is one to answer wisely, that they who seek the word may be edified in a manner worthy of the occasion, and that the community of the brethren be not put to shame. For that all alike should rush to speak causes disorders and argues lack of discipline, and the apostle did not allow even those who had been counted worthy to receive the grace of teaching to B speak at once, saying : " But if a revelation be made to another, let the first keep silence," ⁵ and again he rebukes the wrongness of this lack of discipline in these words : " If therefore the whole

¹ The business of so complex an organisation as a Basilian coenobium might well take the Superior away. Then there were conferences with other Superiors and occasions such as that on which the Rules were delivered.

² Cf. the second-in-command, ὁ δευτερεύων, at Tabennisi (*Hist. Laus.* xxxii. 8).

³ Probably " the superiors," see *Intr.* p. 40.

⁴ δημοκρατικόν τι σχῆμα.

⁵ 1 Cor. xiv. 30.

Church be assembled together, and all speak with tongues, and there come in men unlearned and unbelieving, will they not say that ye are mad ? ” ¹

And if through ignorance a stranger addresses his questions to another, even if he who is directly questioned is able to answer fully, let him nevertheless keep silence for the sake of discipline, and let him point out the monk who is entrusted with this duty, as the apostles did in the presence of the Lord, so that speech may be used in an orderly and becoming manner. For if, where C bodily healing is concerned, it is not every man's duty to apply drugs or the knife to the sick, but the duty of him who has acquired the art by spending a long period of time and by experience and practical work and the teaching of skilled exponents, how can it be right that just any one should hasten to heal by the word ? Wherein the slightest error brings the greatest harm. Where even the distribution of bread is not entrusted to chance comers but such ministry is assigned to one man entrusted with it after full consideration, among such men how is it not much more necessary that spiritual food be brought to those who ask D it with care and circumspection by one of those best qualified ? So that it argues no ordinary arrogance if, when a man is asked about the judgment of God, he dares to answer boldly and casually instead of referring to him who has been entrusted with the ministration of the word, who because he is absolutely faithful and a wise steward has been chosen to give our spiritual food in due season ² and to administer his words in judgment, as Scripture says.³ And if something escapes the notice of him who should answer, and another notices it, let him not hasten to put E him right, but tell privately what has occurred to him.⁴ For this causes feelings of pride in inferiors against their superiors, so that if a man gives an answer which is useful but not fitting he deserves the penalties of violated discipline.

XLVI.

THAT A MAN MUST NOT HIDE HIS SINS FROM HIS BROTHER OR 393A
HIMSELF.

Every sin must be brought to the notice of the Superior ⁵ either by the sinner himself or by those who have become aware of the sin, if they cannot cure it themselves, according to the

¹ 1 Cor. xiv. 23.

² Lk. xii. 42 ¶.

³ See Ps. cxii. 5.

⁴ Note that though one is entrusted with the ministry of the word, it is rather for order's sake than because he has a special charisma. Another may chance to do the work better.

⁵ For confession to the Superior see Intr. p. 51.

Lord's command. For wickedness passed over in silence is like
 B a festering sore in the soul. As then we should not call him a
 benefactor who shuts up deadly things in the body but rather
 the man who by pain and rending brings it to the light, so as to
 cast out what is doing the harm by an emetic, or generally so
 that by the laying bare of the disease the mode of cure becomes
 well known—so obviously to hide sin is to assist the sick man to
 his death. "For the sting of death is sin."¹ "Open rebukes
 C are better than hidden friendships."² So let us neither hide our
 sins from one another lest we become slayers of our brethren
 rather than their friends, or from ourselves. "For he that does
 not cure himself in his works is brother of him that destroyeth
 himself."³

XLVII.

CONCERNING THOSE WHO DO NOT ACCEPT THE REGULATIONS OF
THE SUPERIOR.

D If a man does not accept the decisions of the Superior he must
 gainsay him publicly or privately, if he has any strong reason
 on his side consonant with Scripture, or else keep silence and do
 what he is told. But if he is too shy to speak let him use others
 as intermediaries for this purpose, in order that if the command
 be contrary to Scripture he may deliver both himself and his
 brethren from harm; but if it be shown to have good reason on
 its side then he may free himself from vain and perilous doubts.
 "For he that doubteth is condemned if he eat because he eateth
 not of faith"⁴—and that the simpler brethren fall not into the
 snare of disobedience. "For it is profitable," saith the Lord,
 "that a great millstone should be hanged about his neck, and that
 E he should be cast into the sea, than that he should cause one of
 these little ones to stumble."⁵ But if some abide in disobedi-
 ence, finding fault secretly but not making their discontent
 public, let them be expelled from the brotherhood since they
 cause doubts among the brethren and shake their readiness to
 fulfil the commandments, and teach disobedience and disaffection.
 For "cast out the pestilent fellow from the assembly and con-
 394A tention will go out with him."⁶ And elsewhere: "Put away

¹ 1 Cor. xv. 56.² Prov. xxvii. 5.³ Prov. xviii. 9. Bas. ὁ μὴ λώμενος ἑαυτὸν ἐν τοῖς ἔργοις αὐτοῦ with
 N^{ca}A, as against Sw.'s (B) text αὐτὸν . . . αὐτοῦ.⁴ Rom. xiv. 23 γὰρ for δέ*.⁵ Mt. xviii. 6 conflated with Lk. xvii. 2**.⁶ Prov. xxii. 10. B.'s order of words differs slightly from that of
 Sw.'s (B) text.

the wicked man from yourselves. . . . For a little leaven leaveneth the whole lump.”¹

XLVIII.

THAT WE MUST NOT INTERFERE WITH THE ARRANGEMENTS OF THE SUPERIOR BUT ATTEND TO OUR OWN WORK.

To prevent any one falling easily into such a vice of doubt to his own damage and that of the rest, this must be the general rule among the brethren, that no one at all interfere with the arrangements of the Superior or trouble himself about what is done except those who are next to the Superior in rank and understanding.² These he will necessarily employ for counsel and deliberation on the common welfare, obeying the admonition of him who said: “Do everything with counsel.”³ For if we have entrusted the management of our souls to him, as one who will give account to God, it is absolutely unreasonable that a man should be mistrustful in trivial matters and both be himself filled with absurd suspicions against his brother and give occasion to the rest to be the same. Wherefore lest this should happen, let each remain in the state in which he was called, and having given himself wholly to care for what belongs to him, let him not interfere in the other arrangements, but imitate the holy disciples of the Lord, of Whom, though the matter of the Samaritan woman might cause suspicion, “yet no man said: What seekest thou, or Why speakest thou with her?”⁴

XLIX.

CONCERNING MATTERS OF DISPUTE AMONG THE BRETHREN. D

As for matters of dispute among the brethren, when they cannot agree on a matter, they must not strive with one another contentiously, but submit the decision to those more capable than themselves.⁵ So that to prevent the upsetting of order by all asking questions at once and generally to give no opportunity of

¹ 1 Cor. v. 13; 6. The former verse is quoted by Ben. *Reg.* xxviii at the end of a rule on the same subject as this.

² For these see Intr. p. 41. Contrast Ben. *Reg.* iii where the abbot is bidden take counsel with all, for to a *junior* is often revealed the best course.

³ Prov. xxxi. 4, LXX (or Sir. xxxii. 19 (24), quoted in Ben. *Reg.* iii.).

⁴ Jn. iv. 27.

⁵ By this we must understand the seniors or Superiors, see Intr. p. 41. Thus we have three methods of deciding disputes: by referring them to (a) the Superior (b) the senior brethren (c) the whole community.

light or foolish talking, there must be one approved, and able to bring matters of dispute with any before the brotherhood for common consideration, or else to refer them to the Superior. For in this way the consideration of doubtful points will be more suitably and wisely carried out. For if in every matter there is need of knowledge and experience, much more so in such matters as these. And if no one would entrust the use of tools to inexperienced persons, much more is it necessary to put the management of speech in the hands of competent men, who will be able to distinguish accurately the place, time, and manner of the questions, answering without contention and wisely and listening prudently to preserve the solutions of the problems for the edification of the community.

L.

HOW THE SUPERIOR SHOULD ADMINISTER REBUKE.

Let not the Superior administer censures on sinners in a fit of passion. For to rebuke one's brother with wrath and anger is not to free him from sin but to involve oneself in wickedness. Wherefore it says: "In meekness correcting them that oppose themselves."¹ Nor must he be vehement where he himself has been spurned but where he sees another despised show kindness towards the sinner, but rather be more displeased at the evil in the latter case. For thus he will escape the suspicion of self-love and will prove that he does not hate the sinner but revolts from the sin, by thus making a distinction between himself and the other. But if the difference in his anger is not what I have said but the other way round, he is clearly angry not for God's sake or because of the danger the sinner is in, but because of his own love of reputation and rule. For showing zeal on behalf of the glory of God Who is dishonoured by the transgression of the commandment, and having tender compassion arising from love of the brethren on behalf of the salvation of his brother—who is in danger by his sin, for "the soul that sinneth it shall die"²—he must in the case of every sin be stirred up against the sin and show the fervour of his disposition by his vehemence in avenging it.

LI.

D IN WHAT MANNER THE OFFENCE OF THE SINNER MUST BE CORRECTED.

Let the Superior employ corrective methods on the afflicted after the example of doctors, not being angry with the sick but

¹ 2 Tim. ii. 25.² Ezek. xviii. 4.

fighting the disease. Let him face the illness and by more E laborious regime, if necessary, cure the soul's sickness. For example, he will cure vainglory by ordering practices of humility¹; idle speech, by silence; excessive sleep, by watchings with prayer; bodily idleness, by labours; unseemly eating, by deprivation of food; murmuring, by separation, so that none of the brethren chooses to work with the offender, nor to let his work go in with that of the rest, as we said above, unless he 396A appears to be cured of his vice by unreserved penitence. Then the work done in a spirit of murmuring may be received, but not even so may it be used to serve the purposes of the brethren, but they must find some other use for it. And the principles ruling this matter have been sufficiently discussed above.²

LII.

WITH WHAT DISPOSITION WE ARE TO BEAR PUNISHMENTS. B

Just as we said that the Superior must apply healing methods to the weak without personal feeling, so again the recipients must not accept the penalties as a mark of hatred, nor consider a tyranny the care which he gives out of compassion in order to save the soul. For it is disgraceful if those who are sick in body should trust doctors to such an extent that whether they operate or cauterise or vex with bitter drugs they are deemed benefactors, but that we as regards the physicians of our souls when they C work for our salvation by laborious discipline do not have the same feelings. The apostle said: "And who is he that maketh me glad but he that is made sorry by me?"³ and again: "For behold this self same thing, that ye were made sorry after a godly sort, what earnest care it wrought in you!"⁴ Accordingly, looking to the end, he that implants sorrow in us ought to be accounted a benefactor.

LIII.

HOW INSTRUCTORS IN ARTS ARE TO CORRECT DELINQUENT BOYS. D

Those who teach crafts, when their pupils' sin concerns the craft itself, must rebuke the fault themselves and correct the errors. But whatever sins argue moral perversion, such as disobedience and answering back, slothfulness at work, idle talk, falsehood, or whatever else of this sort is forbidden to the religious,⁵ such they must correct by taking the offenders to the E

¹ Cf. F. 15 356c.

² Cf. F. 29.

³ 2 Cor. ii. 2 add ἔστιν after τίς K.

⁴ 2 Cor. vii. 11 add ὑμᾶς K and ἐν before ὑμῖν K.

⁵ Cf. F. 51, B. 81.

superintendent of the common discipline, so that the amount and manner of the healing of their sins may be devised by him. For if rebuke is a doctoring of the soul, it is not every man's duty to rebuke, any more than to be a doctor, but only the duty of him to whom the Superior himself has entrusted it after full examination.

LIV.

397A HOW THAT THE SUPERIORS OF THE BROTHERHOODS¹ MUST REFER THEIR CONCERNS TO ONE ANOTHER.

It is well that there should be a meeting at fixed times and places of those in charge of the brotherhoods,² at which they will report to one another any untoward happenings and difficult moral problems, and how they have settled each one, so that if any has fallen into error it may be clearly unfolded to the judgment of the many and that right decisions may be confirmed by the witness of a number.

LV.

WHETHER THE USE OF MEDICAL REMEDIES IS CONSISTENT WITH THE IDEAL OF PIETY.

Just³ as each of the arts has been given us by God as a help to supplement the deficiencies of nature—for instance, agriculture, because what grows out of the earth of itself is not sufficient to relieve our necessities; weaving, because the need of coverings is paramount in view both of decency and the damage inflicted by the weather, and similarly with building—so it is with the medical art. Since our body, so subject to disease, is liable to various kinds of harm, both what attacks it from without, and what arises from within by reason of the foods we eat, and is distressed by both excess and deficiency, the medical art—a type in this respect of the healing of the soul—has been given us

¹ Cf. F. 35, 43. The title has τοὺς προεστῶτας τῆς ἀδελφότητος, which would mean the Superiors (seniors) in a single monastery. But the answer refers to the abbots of a number of monasteries.

² This rule was probably borrowed from the Pachomian monasteries. There a general chapter was held twice a year, at Easter and on August 13 (Clarke, p. 38).

³ This answer is very interesting. Its length suggests that spiritual healing was a burning question in B.'s coenobia, see Intr. p. 46. B.'s many ailments and his practical labours in founding hospitals must have caused him to face the problem. Cf. Index for references in the Rules to physicians and 74E, *Quod Deus non est auctor malorum*.

by God Who directs all our life to advise the removal of what is D
 in excess or the addition of what is wanting. For just as, if we
 were still in the Paradise of delight, we should have no need of
 the cares and toils of agriculture, so too if we enjoyed freedom
 from disease according to the gift bestowed before the Fall at
 our creation we should be needing no medical remedies to relieve
 us. But just as after we were exiled to this place and were told :
 "In the sweat of thy brow shalt thou eat thy bread,"¹ then by
 long experience and painful toil on the earth we contrived the art
 of agriculture to relieve the ills which came from the curse, God E
 having given us understanding and apprehension of this art—so
 also when we were bidden to return again to the earth from which
 we were taken and were yoked to the painful flesh, condemned to
 destruction because of sin and therefore subject to these diseases,
 so also has been given us the help which is afforded, in a measure
 at least, by the healing art.

For the herbs which are appropriate to each disease did not 398A
 grow out of the ground automatically, but, to be sure, were pro-
 duced by the will of the Creator with the object of benefiting us.
 So the natural forces which reside in roots, flowers, leaves, fruits,
 or juices, or whatever is found in metals or in the sea to have
 properties beneficial to the body, fall into line with the things to
 eat and drink which we find. But whatever is cunningly con-
 trived and can be dispensed with, and causes much trouble, and B
 as it were turns our whole life into one long providing for
 the flesh, is to be shunned by Christians ; and we must take care
 so to use the art of medicine, if need arise, as not to assign to it
 the whole cause of health or sickness, but to accept the use of its
 remedies as designed for the glory of God and a type of the care
 of souls. But when we are deprived of medical assistance, let
 us not put all our hope for the alleviation of our ills in this art,
 but know that either He will not allow us to be tempted above
 what we are able to bear, or just as the Lord in those days now C
 made clay and anointed and bid wash in Siloam, and now was
 content with the mere command, saying, I will, be thou clean,²
 whereas He left some to contend against afflictions, making them
 better tested as a result of their trial, so now it is in our case.
 At one time He touches unseen and secretly when He knows this
 to be expedient for our souls, at another time He thinks fit to use
 material help for our diseases, making the remembrance of His
 grace more lasting by postponing the cure, or, as I said, giving D
 us a type of the care of the soul. For as with the flesh both the
 putting away of foreign elements and the addition of what is
 lacking are necessary ; so also with our soul, it is fitting that what

¹ Gen. iii. 19.

² See Jn. ix. 6 ; 7.

is alien be removed and what is according to our nature be received. Because "God made man upright,"¹ and created us for good works, that we should walk in them.

And just as in the one case we put up with operations and cauterisings and the taking of bitter drugs for the treatment of the body, so also in this case we must receive the cutting effects of words of rebuke and the bitter drugs of blame for the cure of the soul. This is what the prophetic word says by way of rebuke to those who have not received correction: "Is there no balm in Gilead? Is there no physician there? Why has not the healing of the daughter of my people gone up?"² And when in long illnesses we await the cure during a protracted period, using methods both painful and various, that shows us that we ought
 399A to correct the sins of the soul by laborious prayer and protracted repentance and more severe discipline than reason would suggest to us as sufficient for a cure. Because some make a wrong use of the medical art, that is no reason why we should shun all benefit derived from it. For when the intemperate followers of pleasure abuse the arts of cooking or baking or weaving to devise luxury, overstepping the bounds of what is necessary, we should not then shun all these arts alike: on the contrary, by using them rightly,
 B we show up the corrupt use of them. So also in the case of medicine, it is wrong to slander God's gift because of the evil use made of it. For to put the hope of one's health in the hands of doctors is worthy of the lower animals—which we see happening in the case of some wretches, who do not shrink from calling them Saviours! While to avoid entirely the benefit of medicine shows a contentious spirit. But just as Hezekiah did not think the cake of figs the prime cause of his recovery, nor ascribe to it the cause of the healing of his body, but added to his praise of God his thanksgiving for the creation of the figs; so also we, receiving blows from God Who so kindly and wisely contrives our life, ask from Him first that we may know the reason why He
 C inflicts stripes, then relief from pain and endurance, so that with the temptation He may also give us a way out, that we may be able to bear it.

We receive with thanksgiving the grace of healing that is given us, either by oil and wine as in the case of him that fell among robbers, or by figs, as in the case of Hezekiah. And it will make no difference to us whether the care of God has come to us invisibly or through some bodily means, which often leads us to perceive the grace of the Lord more effectively. Often when we have been allowed to contract illnesses for disciplinary reasons, we have been condemned to endure a cure by painful means as

¹ Eccl. vii. 29.

² Jer. viii. 22.

part of the discipline. And so common sense teaches us that we must not shrink from operations or cauterisings or the pains caused by sharp and troublesome drugs or deprivation of food or a strict régime of food or abstinence from harmful things, since all the time—I say it again—the object of benefiting the soul is being secured, for it is being taught by way of example how to take care of itself. But there is no small danger of the mind falling into the error of supposing that every illness needs the aid of medicine. For not all illnesses come naturally, or from errors of diet or any other bodily causes, for which we see that the medical art is sometimes useful. For often illnesses are scourges of sins, sent to convert us. “For whom the Lord loveth, he chasteneth.”¹ And “For this cause many among you are weak and sickly, and not a few sleep. For if we discerned ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.”² In such cases then we ought to be quiet and forbear medical treatment, and endure what comes upon us, 400A when we have recognised our sins, as (Micah) said: “I will bear the indignation of the Lord, for I have sinned against him”³; and we ought to show amendment by doing works worthy of repentance and remembering the Lord’s words: “Behold, thou art made whole; sin no more, lest a worse thing befall thee.”⁴ Sometimes also it happens at the request of the evil one: the Lord Who loves men sends as it were a great antagonist to contend with him in the struggle, and brings down his pride by the resistance to the utmost of His servants. Such we have learned to have been the case with Job. Some again who are able to bear suffering even unto death are brought forward by God as B an example to those who are loth to suffer trouble; as Lazarus, who, oppressed by so many wounds, is nowhere recorded to have asked anything of the rich man or to have complained at his fate. Wherefore also he received rest in the bosom of Abraham, as one who had had his evil things in his lifetime. We find yet another cause for illnesses happening to the Saints, as in the case of the apostle. For lest he should seem to surpass the limits of human nature, and lest any one should think that he had something unusual in his natural constitution (as the Lycaonians thought, when they brought him garlands and oxen), illness was C his lot continually, to show that his nature was fully human.

What gain then accrues to such men from the medical art? Does not rather danger come, as they are led away from the

¹ Prov. iii. 12 παιδεύει with NA, Sw.’s (B) text ἐλέγχει.

² 1 Cor. xi. 30; 31 γάρ for δέ K; 32.

³ Micah vii. 9.

⁴ Jn. v. 14 τ before σοί K.

right principles to valetudinarianism? Those at least who have brought illness on themselves from errors of diet must use the treatment of the body as a kind of type and pattern of the treatment of the soul, as I said before. For abstinence from harmful things according to the principles of medicine is useful to us, so is the choice of profitable things and the keeping of doctors' orders. And let the very change of the flesh from illness to health be an encouragement to us, so that we do not despair of the soul, as if it were not able to return again by penitence from sins to its proper health. It follows then that we must neither avoid the art completely, nor place all our hopes in it. But just as we use agriculture, but pray for the fruits from God; and we entrust the rudder to the pilot, but pray to God to be preserved from the sea. So by bringing in a doctor when reason allows, we do not cease to hope in God. And to my thinking the art contributes towards continence in no small degree. For I see that it cuts away luxuriousness, and condemns satiety, and banishes varied diet and superfluous devisings of condiments as inexpedient. And in general it calls want the mother of health, so that in this respect its counsels are not useless to us. So whether we use the precepts of medicine or avoid them according to one of the principles laid down above,¹ let us keep the aim of being well-pleasing to God and contrive what is beneficial to the soul, and fulfil the commandment of the apostle who said: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God."²

¹ The argument on the whole has favoured calling in the physician.

² 1 Cor. x. 31. Here ends one of the sanest and most Christian things ever written on this subject.

THE SHORTER RULES.

PREFACE.¹

THE good God, "that teacheth man knowledge,"² gives com- 413A
mand by His apostle to those who are entrusted with the gift
of teaching that they should continue in their teaching.³ And
those who desire the edification of divine teachings He exhorts
by Moses, saying: "Ask thy father, and he will show thee;
thy elders, and they will tell thee."⁴ Therefore it is necessary
that we who have been entrusted with the ministry of the word
should be always zealous for the perfecting of your souls. Some-
times we must needs bear witness publicly before the whole B
Church, at other times we may allow ourselves to be consulted
privately at his pleasure by any one who may come to question
us concerning that which belongs to sound faith and the true
method of right conduct according to the Gospel of our Lord
Jesus Christ; for by means of these two things the man of God
is perfected.⁵ And you too must allow nothing to pass fruitless
and unheeded, but, besides what you hear in public, must also
ask privately concerning those things which are expedient and
so make good use of all your times of leisure. Seeing then that
God has brought us here together, and that we have much free-
dom from external distractions, let us not turn aside to any other C
work, or give our bodies again to sleep, but rather pass the hours
of the night that remain in careful thought and in searching out
that which is needful, fulfilling the words of the blessed David:
"In the law of the Lord will he meditate day and night."⁶

¹ Προόμιον τῶν κατ' ἐπιτομὴν ὅρων. In some MSS. F. and B.
run into one another without intervening preface or table of contents,
to form one *corpus*. R. begins his version with this preface and then
uses a concluding portion of the preface to F., slightly less in length.

² Ps. xciv. 10. ■ Rom. xii. 7 ¶. ⁴ Deut. xxxii. 7.

⁵ Cf. *Ep.* ccxcv. (addressed to monks) "Faith and works must be
joined: so shall the man of God be perfect."

■ Ps. i. 2 ἐν νόμῳ κυρίου (Sw. αὐτοῦ), κυρίου being taken from the
first half of the verse.

B *Is it lawful or expedient for a man to allow himself to do or say what he thinks right without the testimony of the inspired Scriptures?*¹ (R. 12)

Our Lord Jesus Christ says of the Holy Spirit: "He shall not speak from himself; but whatsoever things he shall hear these shall he speak"²; and of Himself: "The Son can do nothing of himself"³; and again: "For I spake not from
C myself; but the Father which sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak."⁴
D Who then would be so mad as to dare of himself to conceive anything even in thought, he who needs the holy and good Spirit for a guide, that he may be directed into the way of truth, both in thought and word and deed, and is living blind and in darkness without the sun of righteousness our Lord Jesus Christ Himself
Who illumines us with His commandments as with rays? For "the commandment of the Lord" it says "is clear, enlightening the eyes."⁵ But since of the things or words common among us some are ordered by the commandment of God in Holy Scripture and others are passed over in silence—as for those that are written no man whatever has any authority to do anything that is prohibited or to leave undone anything that is prescribed; since the Lord once for all proclaimed: "Thou shalt keep the word which I command thee this day; thou shalt not add to it nor take away from it."⁶ For there remains a fearful expectation of judgment and a fierceness of fire about to devour those who dare such a thing. But as for those things passed over in silence the apostle
E Paul gave us a rule when he said: "All things are lawful to me but all things are not expedient; all things are lawful to me but all things edify not. Let no man seek his own, but each his neighbour's good."⁷ So that it is absolutely necessary, either to be subject to God according to His commandment, or to others because of His commandment. For it is written: "Subjecting yourselves one to another in the fear of Christ."⁸ And the Lord

¹ A typical example of B's attitude towards Scripture; cf. *In Eun.* ii. 27; 224c; *Mor.* xxvi. 1, lxxx. 22.

² Jn. xvi. 13 ἀν ἀκούσῃ for ἀκούσει K, add ταῦτα before λαλήσει **.

³ Jn. v. 19.

⁴ Jn. xii. 49; 50.

⁵ Ps. xix. 8.

⁶ Deut. iv. 2. B. gives a free version of the LXX and transposes the clauses.

⁷ 1 Cor. x. 23 add μοι before ἕξεσιν twice K; 24 add ἕκαστος after ἐτέρου K.

⁸ Eph. v. 21.

says : " He that wisheth to be great among you let him be last ^{415A} of all and servant of all " ¹—alienated that is from his own wishes, imitating the Lord Himself Who says : " I am come down from heaven, not to do mine own will, but the will of my Father which sent me." ²

II.

What profession ought we who wish to live together in God's way to demand from one another ?

That which the Lord sets before every one that comes to B Him : " If any man would come after me, let him deny himself, and take up his cross, and follow me." ³ But the meaning of each of these clauses has been given in the question that deals with this.⁴

III.

How we shall convert the sinner, or what our attitude to him shall be C if he is not converted. (R. 16)

As we have been commanded by the Lord : " If thy brother sin, go show him his fault between thee and him alone ; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the Church ; and if he refuse to hear the Church also, let him be unto thee as the Gentile and the publican." ⁵ Then if this be done " sufficient to such a one is D this punishment which was inflicted by the many," ⁶ since the Apostle wrote : " Reprove, rebuke, exhort, with all long-suffering and teaching." ⁷ And again : " And if any man obeyeth not our word by this epistle, note that man, and have no company with him that he may be ashamed." ⁸

¹ Mk. ix. 34 conflated with parallel passages.

² Jn. vi. 38 ἐκ for ἀπό K, add πατρός after με. R. adds Mt. v. 41. Cf. Ben. Reg. vii, where the second grade of humility is to imitate the Lord Who said (Jn. vi. 38).

³ Mt. xvi. 24. Perhaps quoted from the formula in use.

⁴ See F. 8.

⁵ Mt. xviii. 15 omit δέ *, ἀμάρτη for ἀμαρτήση * ; 16 ; 17.

⁶ 2 Cor. ii. 6 ἀρκετόν for ἱκανόν**.

⁷ 2 Tim. iv. 2 ; quoted by Ben. Reg. ii, describing the qualifications of the abbot.

⁸ 2 Thess. iii. 14 add καὶ after σημειούσθε K, συναναμίγυσθε for συναναμίγυσθαι K. R. adds " Sine dubio ad mensam."

IV.

*If any man bears hardly upon the brethren for small sins, saying,
You should repent, does he lack compassion and destroy love?*

E (R. 17)

Since the Lord affirmed that "one jot or one tittle shall not pass from the law till all be fulfilled,"¹ and declared that "every idle word that men shall speak, they shall give account thereof in the day of judgment,"² nothing must be despised as small. "For
416A he who despises a thing is despised by it."³ Besides, what sin will any one dare to call small after the apostle's declaration: "Through thy transgression of the law dost thou dishonour God?"⁴ But if the sting of death is sin, not this or that, but, as it is not defined, clearly every sin, he who is silent lacks compassion, not he who rebukes; just as he who leaves the poison in him who is bitten by a venomous beast, not he that takes it out, is the merciless one. Moreover he destroys love. For it is written: "He that spareth the rod, hateth his son; but he that loveth him, chastiseth him diligently."⁵

V.

B *How a man should repent for each sin, and what fruits worthy of
repentance he should show.* (R. 18)⁶

He must have the disposition of him that said: "I have hated and abhorred injustice"⁷; and must do what is said in
C the sixth psalm and in many others, and what the apostle testifies was done by those who grieved after a godly fashion on behalf of another that had sinned. "For behold" he says "that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging! In everything ye approved yourselves to be pure in the matter."⁸ And he must multiply the opposite virtue, as did Zacchaeus.

¹ Mt. v. 18.

² Mt. xii. 36.

³ Prov. xiii. 13 Bas. ὁ καταφρονῶν, Sw. (B) ὁς καταφρονεῖ.

⁴ Rom. ii. 23.

⁵ Prov. xiii. 24 Bas. τὸν ἑαυτοῦ υἱόν, Sw. (B) τὸν υἱὸν αὐτοῦ.

⁶ The second half of the question is not answered in R. 18, but is repeated and answered in R. 19 = B. 287.

⁷ Ps. cxix. 163.

⁸ 2 Cor. vii. 11 ἐκδίκησιν before ζῆλον **, add ἐν before τῷ K.

VI.

*What of him who professes in word that he repents but does not D
correct his sin ? (R. 20)*

Concerning such a man I think this was written : “ If thine enemy entreat thee with a loud voice, be not persuaded ; for there are seven wickednesses in his soul.”¹ And elsewhere : “ As a dog when he returns to his vomit and becomes hateful, so is a man who by his wickedness has returned to his sin.”²

VII.

What is the judgment against those who defend sinners ? (R. 26) E

Heavier than his of whom it is said : “ It were well for him, that a millstone were hanged about his neck and he were thrown into the sea, rather than that he should cause one of these little ones to stumble.”³ For no longer is the sinner receiving rebuke 417A unto correction but a defence to confirm him in his sin, and he is persuading others to like faults,⁴ so that to such a defender, if he has not shown fruits worthy of repentance, is appropriate what the Lord said : “ If thy right eye causeth thee to stumble, pluck it out and cast it from thee ; for it is profitable for thee that one of thy members should perish, and not thy whole body be cast into hell.”⁵

VIII.

How we are to receive him that truly repents. (R. 27) B

As the Lord taught when He said : “ He calleth together his friends and his neighbours saying : Rejoice with me for I have found my sheep that was lost.”⁶

IX.

How we are to feel towards him that sins and does not repent. (R. 28) C

As the Lord commanded saying : “ And if he refuse to hear the Church also, let him be to thee as the Gentile and the publican,”⁷

¹ Prov. xxvi. 25 . . . μὴ πεισθῆς αὐτῷ· ἐπτα γὰρ εἰσιν κτλ. with A etc., Sw. (B) omits αὐτῷ and εἰσιν.

² Prov. xxvi. 11 . . . οὕτως ἄνθρωπος τῇ ἰδίᾳ κακίᾳ κτλ., Sw. (B) οὕτως ἄφρων τῇ ἑαυτοῦ κακίᾳ.

³ Lk. xvii. 2 conflated with parallel passages **.

⁴ R. inserts Lk. iii. 9.

⁵ Mt. v. 29 ἐὰν . . . σκανδαλίζῃ for εἰ δὲ . . . σκανδαλίζει **, add τῇν before γέενναν.

⁶ Lk. xv. 6 συγκαλεῖται for συγκαλεῖ, omit αὐτοῖς after λέγων*.

⁷ Mt. xviii. 17 ὥς for ὥσπερ *.

and as the apostle taught : “ That ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which they received of us.” ¹

X.

With what fear and tears a soul which has lived miserably in many sins ought to depart from its sins ; and with what hope and disposition it ought to approach God. (R. 117)

First it ought to hate its reprobate former life, hating and abominating its very memory. For it is written : “ I hate and abhor iniquity, but thy law do I love.” ² Then it ought to accept the threat of eternal judgment and punishment as a teacher of fear, and recognise a time of tears as the time of penitence, as David taught in the sixth psalm. Since it is fully convinced that its sins are cleansed by the blood of Christ through the greatness of the mercy and the multitude of the compassions of God Who said : “ If your sins are as scarlet I will make them white as snow ; and if they are as crimson I will make them white as wool.” ³ Then, having received power to please God, the soul says : “ Weeping will tarry in the evening and joy cometh in the morning. Thou hast turned my lamentation into joy, thou hast rent my sackcloth and girded me with gladness, that my glory may sing to thee.” ⁴ And having come thus it sings to God saying : “ I will magnify thee, O Lord, because thou didst receive me and didst not let mine enemies rejoice over me.” ⁵

XI.

How one manages hatred of sins. (R. 149)

An unpleasant and troublesome result always generates hatred of those who are the cause of it. So if a man is convinced of how many and great evils sins are the cause, automatically and from the heart he feels that hatred of them which he showed who said : “ I hate and abhor iniquity.” ⁶

XII.

How the soul is convinced that God has forgiven its sins.

When it sees in itself the state of mind of him who said : “ I hate and abhor iniquity.” ⁷ For God by sending down His only begotten Son for the remission of our sins has already remitted

¹ 2 Thess. iii. 6.

² Ps. cxix. 63.

³ Isa. i. 18 ὡσεὶ ἔριον λευκανῶ with $\aleph$ *, Sw. (B) ὡς.

⁴ Ps. xxx. 5 ; 12 ; 13.

⁵ Ps. xxx. 1.

⁶ Ps. cxix. 163.

⁷ Ps. cxix. 163.

sins so far as His part is concerned.¹ But since holy David sings of mercy and judgment² and testifies that God is merciful and just, it is necessary that what the prophets and apostles say in their passages about repentance should be done by us, that the judgments of God's righteousness should be manifested and His D mercy perfected unto the forgiveness of sins.

XIII.

*Whether he who has sinned after baptism should despair of his salvation if he be found in a multitude of sins; or to what limit of sins he should continue to hope in the goodness of God shown to repentance.*³ E

If it be possible to number the multitude of God's mercies and the greatness of God's compassion in comparison with the number and greatness of sins then let us despair. But if, as is obvious, the latter are subject to measure and can be numbered, but it is impossible to measure the mercy or number the compassions of God, there is no time for despairing, but only for recognising mercy and condemning sins; the remission of which is set forth in the blood of Christ, as it is written. But that we 419A must not despair we are taught in many places and many fashions, but especially in the parable of our Lord Jesus Christ about the son who received his father's substance and spent it on sins. And how splendid a feast his repentance merits we learn from the very words of the Lord. And God says by Isaiah: "If your sins are as scarlet I will make them white as snow; and if they are as crimson I will make them white as wool."⁴ Which we ought to know is only true if the manner of our repentance B is worthy, springing from a disposition that abhors sin, as it is written in both the Old and New Testaments, and if the fruit is worthy, as was said in the answer to the question about this.⁵

XIV.

By what fruits true repentance ought to be tested.

The disposition of penitents and the character of those who C depart from sin and their striving after worthy fruits of penitence have been spoken of in their proper place.⁶

¹ The "evangelical" standpoint could not be more clearly defined.

² Ps. ci. 1.

³ The answer to this question is obvious to-day, but up to c. 250 the view was generally held that for certain sins no restoration was possible in this life. They must be left to God's mercy at the Last Day. See Watkins, *A History of Penance*, pp. 143-259 *passim*.

⁴ Isa. i. 18 ὡσεὶ (v.l. ὡς) ἔριον λευκανῶ with ⲛ *, Sw. (B) ὡς.

⁵ B. 5.

⁶ B. 3 ff.

XV.

*What is the meaning of : How oft shall my brother sin against me and I forgive him ?*¹ *and in what manner of sins is it my place to forgive ?*

D Authority to forgive sins has not been given unconditionally, but is dependent on the obedience of the penitent and his agreement with the man who is entrusted with the care of his soul. For it is written concerning such : " If two of you shall agree upon earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." ² But as for what manner of sins, this question must not be even asked, since the New Testament indicates no difference to us ³ and promises forgiveness of every sin to those who repent worthily, and especially since the Lord promised it in His own person for every matter.

420A

XVI.

Why is it that the soul at one time feels compunction even without effort, sorrow coming as it were spontaneously ; and at another time is so devoid of sorrow that it cannot feel compunction even when it puts constraint upon itself ? (R. 123)

Such compunction is God's gift and is sent to stir up desire B that the soul having tasted the sweetness of such sorrow may strive to cultivate it ; or to prove the possibility of the soul always possessing such compunction with the help of diligent care, that those who have lost it through indolence may be without excuse. But to constrain oneself and yet not be able is at once a proof of our neglect at other times—for it is not possible for a man having come to a thing suddenly to master it without much and frequent practice in company with others—and it shows that our soul is dominated by other passions and not C allowed by them to be free in the directions in which it desires freedom, according to the principle laid down by the apostle : " But I am carnal, sold under sin. For not what I would that do I practise, but what I hate, that I do." ⁴ And again : " But now it is no more I that do it, but sin that dwelleth in me." ⁵ Indeed God has allowed this to happen to us for our good, if haply the soul through its involuntary sufferings may come to perceive who it is that dominates it, and recognising the things in which it is involuntarily a slave to sin may regain soberness and escape from the snare of the devil, finding the mercy of God D ready to help those who truly repent.

¹ Mt. xviii. 21.² Mt. xviii. 19.³ Cf. B. 293.⁴ Rom. vii. 14 ; 15.⁵ Rom. vii. 17.

XVII.

If a man thinks of eating and then condemns himself, will he be subject to the charge of having been anxious? (R. 128)

If the thought arises before the proper time of hunger and E with no demand from nature, then it is clearly an aberration of the soul and condemns it for attachment to the things of the present and lack of zeal for pleasing God. But even so the mercy of God is near at hand. For if a man has condemned himself, by reason of his repentance he is already free from the accusation, especially if he guards against a lapse in future, remembering the Lord's words: "Behold thou art made whole; sin no more, lest a worse thing befall thee."¹ But if through the compulsion of nature and the domination of hunger the senses stir the memory, 421A but reflection conquers by means of zealous occupation in better things, then it is not the thought that deserves condemnation but the conquest praise.

XVIII.

Whether it is right that a man who has once sinned should be entrusted with any office in the brotherhood, after long probation, and if so, what sort of office.

Remembering the apostle's words: "Give no occasion of B stumbling either to Jews or to Greeks, or to the Church of God; even as I also please all men in all things, not seeking my own profit, but the profit of many, that they may be saved,"² we ought to show great care lest we give offence to the gospel of Christ, and lest we become a stumbling-block to the weak and build up some in wickedness. Wherefore it is necessary in the case of such men that we consider and weigh what is best for the edification of the faith and the progress of every virtue in Christ.

XIX.

If any man be suspected of sin but does not commit it openly, must C we watch him in order that our suspicions may be verified?

Evil suspicions springing from a mind wilfully bad are condemned by the apostle.³ But he who has been entrusted with the care of all must watch all in the love of Christ and desire to cure the evil he suspects, that the apostle's words may come to pass: "That we may present every man perfect in Christ Jesus."⁴ D

¹ Jn. v. 14 τί σοι for σοί τι K.

² 1 Cor. x. 32 γίνεσθε after ἀπρόσκοποι K; 33.

³ Cf. 1 Tim. vi. 4.

⁴ Col. i. 28 add Ἰησοῦ after Χριστοῦ K.

XX.

Whether the man who is versed in sin must avoid the society of the heterodox and part altogether from men of evil life.

Since the apostle said : " Withdraw yourselves from every brother that walketh disorderly and not after the tradition which ye received of us,"¹ generally speaking, for every man every participation in every forbidden thing, whether in thought word or deed, is harmful and dangerous. But those who have lived in sins must be watched even more carefully. First of all, because the soul that has become used to sin is for the most part more prone to fall into it. Then again, just as with those who are
 422A weak in body their care demands closer watchfulness, so that they often shun what is beneficial to the healthy, so also in the case of those whose souls are weak there is much more need of watchfulness and care. But how much harm is caused by the society of sinners is shown by the same apostle when he argues thus : " A little leaven leaveneth the whole lump."² But if so great damage arises in the case of those who fall into errors of morals, what are we to say of those who hold depraved notions of God, whose depravity prevents their good health even in other
 B matters, being handed over once for all because of it to dishonourable passions ? As is shown in many places but especially by what is said in the Epistle to the Romans about certain men : " And even as they refused to have God in their knowledge God
 C handed them over unto a reprobate mind. . . ."³

XXI.

Whence come mental aberrations and wandering thoughts ? and how shall we correct them ? (R. 34)

Mental aberration comes from idleness of a mind not occupied
 D in necessary things. For the mind is idle and careless from lack of belief in the presence of God Who tries the heart and reins. For if it believed this it would surely do what was said : " I have seen the Lord always before me, for He is on my right hand lest I be moved."⁴ He who does this and what is like to it will never dare or have leisure to think of any of those things that do not conduce to the edification of faith, even if they seem to be good, not to speak of what is forbidden and displeasing to God.

¹ 2 Thess. iii. 6.

² 1 Cor. v. 6.

³ Rom. i. 28 ; 29 add πορνεία K ; 30 ; 31 add ἀσπύονδους K ; 32 add οὐκ ἐνόησαν *, add δέ after μόνον *.

⁴ Ps. xvi. 8.

XXII.

Whence arise the disgraceful phantasies of the night? (R. 35) E

They come from the wrong movements of the soul in the day time¹; but if the soul is purified from these by being occupied in God's judgments and practises continually what is good and 423A well-pleasing to God, then it will have dreams of a corresponding sort.

XXIII.

How far does the judgment upon idle words extend? (R. 40)

Generally speaking, every word that does not help to satisfy the need set before us in the Lord is idle. And so great is the danger of such a word that, even if what is said is good in itself B but does not contribute to the edifying of faith, he who has spoken it is not freed from danger by the goodness of the word, but since what is spoken does not contribute to edifying he grieves the Holy Spirit of God. For this the apostle taught clearly when he said: "Let no corrupt speech proceed out of your mouth but such as is good for edifying of faith, that it may give grace to them that hear."² And he adds: "And grieve not the Holy Spirit of God, in whom ye were sealed." And how great an evil it is to grieve the Holy Spirit of God, what need is there to say?

XXIV.

What is reviling? (R. 41)³

C

Every word said with the intention of doing dishonour, even though the word itself does not seem to be insulting, is reviling.⁴ And this is clear from the Gospel which says of the Jews: "They reviled him and said to him, Thou art his disciple."⁵

XXV.

D

What is evil speaking? (R. 42)

I think there are two occasions on which it is allowable to say something bad⁶ of a man. When a man is obliged to take counsel with others approved for this purpose as to how one who

¹ Cf. *Hom. in Mart. Julittam* 36c: "The phantasies which come in sleep are for the most part echoes of the day's thoughts."

² Eph. iv. 29 πίστεως for χρείας *; 30.

³ R. has "Quis est maledicus, id est Λοῖδορος?"

⁴ This definition seems to be derived from the following quotation rather than from the intrinsic force of the word.

⁵ Jn. ix. 28 add αὐτῷ after εἶπον.

⁶ φᾶλλον.

has sinned may be corrected ; and again when there is need to secure the safety of some who may often through ignorance be likely to consort with evil as if it were good, for the apostle bids us not to consort with such ¹ lest we get the noose round our own soul. This we find happened to the same apostle, to judge by what he writes to Timothy—" Alexander the coppersmith did me much evil, of whom be thou ware also, for he greatly withstood our words." ² Apart from such necessity, he who speaks against any one, with the purpose of accusing or traducing him, is an evil speaker, even if what he says is true.

424A

XXVI.

He who speaks against a brother or hears another speaking against him and does not protest, what does he deserve ? (R. 43)

Both deserve to be banished from the society of their brethren. For " he who speaketh against his neighbour secretly, him was I driving out." ³ And elsewhere it is said : " Be not glad to hear one speaking evil, lest thou be lifted up." ⁴

B

XXVII.

If a man speak against the Superior, how shall we behave towards him ? (R. 44)

The condemnation of such conduct is clear from the wrath of God against Miriam, when she spoke against Moses, whose sin God left not unavenged even when Moses prayed for her.

C

XXVIII.

If a man answers another in a violent tone and words and when reminded of it says I mean no harm, must we believe him ? (R. 45)

Not all diseases of the soul are apparent to all, or to the patient himself, any more than are those of the body. So just as in the case of the body skilled men have certain signs by which they recognise diseases which are hidden and escape the perception of the patient, so also in the case of the soul, if the sinner does not perceive his own disease, he must believe the Lord, Who has assured both him and his fellows that " the evil man out of the evil treasure of his heart brings out evil things." ⁵ For the bad man often makes a show of good words or deeds, but it is

¹ Cf. 2 Thess. iii. 14.

² 2 Tim. iv. 14.

³ Ps. ci. 5.

⁴ Prov. xx. 13 μη ἡδέως ἄκουε καταλαλοῦντος, Sw. (B) μη ἀγάπα καταλαλεῖν.

⁵ Mt. xii. 35 add τῆς καρδίας αὐτοῦ, προφέρει for ἐκβάλλει.

impossible for the good man to make a show of evil. As Scripture says, "Take thought for things honourable" not only before the Lord, but "before men."¹

XXIX.

E

How can a man avoid anger? (R. 46)

If he considers always that he gazes upon the all-seeing God and the ever-present Lord. For what subject ever dares before the eyes of a ruler to do anything displeasing to him? And if he has no reason to expect obedience from others, then let him prepare himself to obey them, thinking all men superior to him-^{425A} self. For if he requires obedience in view of his own needs, he must know that the word of the Lord teaches each of us to serve others, but if he would avenge a transgression of the Lord's commandments, there is need not of wrath, but of pity and sympathy, after the pattern of him who said: "Who is weak and I am not weak?"²

XXX.

How we shall remove the vice of evil concupiscence. (R. 49)

By a burning desire to fulfil the will of God, such as he showed B who said: "The judgments of the Lord are true, righteous altogether, more to be desired than gold and much precious stone, and sweeter than honey and the honeycomb."³ For the desire of better things, where there is power and opportunity to enjoy what is desired, always compels us to despise and spurn inferior things, as all the Saints have taught—how much more bad and C shameful things?

XXXI.

Must we not laugh at all? ⁴ (R. 53)

Since the Lord condemns those that laugh it is obvious that there is never a time of laughter for the believer, especially when there is so great a multitude of those who by transgression of the law dishonour God and are dead in sins, for whom one should D mourn and grieve.

XXXII.

Whence comes untimely and immoderate sleep and how are we to avoid it? (R. 55)

Such sleep comes whenever the soul is slack concerning thoughts of God, and we despise the judgments of God. And we

¹ Rom. xii. 17.

² 2 Cor. xi. 29.

³ Ps. xix. 9; 10.

⁴ Cf. F. 17.

avoid it whenever we resume sincere and worthy thoughts of the greatness of God and once more desire His will, after the fashion of him who said : " I will not give sleep to my eyes or slumber to my eyelids until I find a place for the Lord, a tabernacle for the God of Jacob." ¹

426A

XXXIII.

How is one convicted of men-pleasing ? (R. 59)

When he shows eagerness when with those who praise him, but is backward with those who blame him. For if he wishes to please the Lord he is always and everywhere the same, fulfilling the words : " By the armour of righteousness on the right hand and on the left, by glory and dishonour ; by evil report and good B report, as deceivers and yet true." ²

XXXIV.

How a man escapes the vice of men-pleasing and looking for the praises of men. (R. 60)

By being fully convinced of the presence of God and by undistracted thoughts of being well-pleasing to God, and by a C burning desire for the blessings promised by the Lord. For no man errs before the eyes of a master in order to please a fellow-servant, dishonouring his master and condemning himself.

XXXV.

How the proud is recognised and how he is cured. (R. 61)

He is recognised by his seeking the pre-eminence : he is cured if he believes the verdict of him who said : " The Lord resisteth the proud and giveth grace to the humble." ³ This however D you must know, that if a man fears the judgment of pride he cannot be cured of the disease unless he gives up all strivings after pre-eminence. Just as a man cannot unlearn a language or any art whatsoever unless he absolutely gives up not only doing but also saying anything on the lines of that art, even hearing others speaking or looking at them practising. And this must be observed also in the case of every vice.

¹ Ps. cxxxii. 4 ; 5. Cf. *Hom. in Mart. Julittam* 36B where the night is said to be intended to be divided between sleep and prayer.

² 2 Cor. vi. 7 ; 8.

³ James iv. 6 κύριος for ὁ θεός*.

XXXVI.

E

Whether honour should be sought. (R. 63)

We have been taught to give honour where honour is due but prevented from seeking honour by the words of the Lord: "How can ye believe who receive honour from one another, and the glory that cometh from the only God ye seek not?"¹ And 427A so to seek glory from men is a proof of unbelief and a departure from piety, as the apostle said: "If I were still pleasing men I should not be a servant of Christ."² And if those who receive the glory given by men are thus condemned, those who seek for what has not been given incur untold condemnation.

XXXVII.

How can he recover zeal who is backward in obeying the command-ment? (R. 66)

By being fully convinced of the presence of the Lord God Who sees all things and of the threats pronounced against the backward, and of the hope of a great recompence from the Lord, Who promises by Paul the apostle that each shall receive his own reward according to his own labour³; and by attending to all other things written in the Scriptures to stir up each man to zeal and endurance, that God may be glorified.

XXXVIII.

What of a brother who receives a command and refuses to obey but afterwards changes his mind? (R. 70)

In that he refused, being a gainsayer and provoking others to do the same, let him be recognised as subject to this judgment: "An evil man stirreth up gainsayings, but the Lord sends upon him a cruel messenger."⁴ And let him be sure that he does not gainsay or obey man but the Lord Who said: "He that heareth you heareth me; and he that rejecteth you rejecteth me."⁵ And if he shows compunction let him first apologise and then if he receives permission do the work.⁶

¹ Jn. v. 44.

■ Gal. i. 10.

³ 1 Cor. iii. 8.⁴ Prov. xvii. 11 ἐπιτέμπει, Sw. (B) ἐκτέμψει.⁵ Lk. x. 16, quoted also in Ben. Reg. v.⁶ Cf. F. 29, where the works of the froward are not to be mixed with those of the obedient.

XXXIX.

What of a man who obeys and yet murmurs? (R. 71)

E Since the apostle said: "Do all things without murmurings and disputes,"¹ the murmurer is alienated from the unity of the brethren and his work cannot be used by them.² Such a man is clearly suffering from unbelief³ and failure in regard to hope.

XL.

428A *If a brother makes another sorry, how ought we to correct him? (R. 72)*

If the grieving in question was that in the apostle's mind when he said: "For ye were made sorry after a godly sort, that ye might suffer loss by us in nothing,"⁴ then not he that made sorry B needs correction but he that was made sorry ought to show the special marks of sorrow after a godly sort. But if he made some one sorry in unimportant matters, then let him who made sorry remember the apostle's words: "If because of meat thy brother is grieved, thou walkest no longer in love."⁵ And recognising his sin let him fulfil the words of the Lord: "If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother, and then come and C offer thy gift."⁶

XLI.

What if he who has vexed another cannot bring himself to make an apology? (R. 73)

We ought to carry out in his case what the Lord said of him who sinned and did not repent: "If he refuse to hear the Church D also, let him be unto thee as the Gentile and the publican."⁷

XLII.

What if, when he who has vexed another makes an apology, the other refuses to be reconciled? (R. 74)

The judgment of the Lord in such a case is clear from the E parable of the servant with his fellow-servant, who though he was besought would not show patience. "When his fellow-

¹ Phil. ii. 14.

² See on B. 38.

³ This is explained by B. 38. His faith fails and he does not see Christ in the Superior. Cf. F. 28.

⁴ 2 Cor. vii. 9.

⁵ Rom. xiv. 15.

⁶ Mt. v. 23 καὶ ἐκεῖ for καὶκεῖ K; 24.

⁷ Mt. xviii. 17.

servants saw what was done, they told their Lord." But the Lord was angry, and revoked his favour towards the man and handed him over to the tormentors till he should pay what was due.¹

XLIII.

How we should attend to him who wakes us for prayer. (R. 75) 429A

If we recognise the harm done by sleep in that the soul has no perception of itself, and understand also the benefit of wakefulness, and especially the exceeding glory of coming to God in prayer, we shall attend to him who wakens us whether for prayer or for any other commandment, as to one who confers benefits great and exceeding all desire.

XLIV.

If a man is cross or angry when awakened from sleep, what does he deserve? (R. 76)

Temporary separation² and deprivation of food, to see if he is able to feel compunction and learn how many and great blessings he has deprived himself of by his stupidity and so be converted and rejoice with the same affection as he who said: "I remembered God and rejoiced."³ But if he abide in his stupidity, let him be cut off from the body as a rotten and corrupt branch. For it is written: "It is profitable that one of thy members should perish and not thy whole body be cast into hell."⁴

XLV.

Is there any excuse for a man who having heard the Lord's words, That servant, which knew his Lord's will and did it not, and made not ready according to his will, shall be beaten with many stripes; but he that knew not, and did things worthy of stripes, shall be beaten with few stripes⁵—yet neglects to find out what the Lord wills? (R. 119)

Such a man is clearly feigning ignorance and cannot escape the judgment of his sin. For "if I had not come and spoken

¹ See Mt. xviii. 31-34.

² ἀφορισμοῦ. Not here of excommunication, cf. *Poen.* 4 ἀφοριζέσθω ἐβδομάδα μίαν. Light is thrown on this passage by Ben. *Reg.* xxv, where delinquents are suspended from meals, prayers, and converse with the brethren. They are to eat alone as the abbot directs. They must continue to work.

³ Ps. lxxvii. 3.

⁴ Mt. v. 30 βληθῇ εἰς γέενναν for εἰς γ. ἀπελθῇ K.

⁵ Lk. xii. 47 μηδέ for ἡ K, ποιήσας before ἐτοιμάσας; 48.

unto them " says the Lord " they had not had sin ; but now they have no excuse for their sin " ¹ ; for Holy Scripture announces the will of God everywhere to all men. So that such a man is not judged lightly in company with those who were ignorant, 430A but severely with those of whom it is written : " Like the adder that is deaf and stoppeth her ears, which will not hear the voice of the charmers, charming never so wisely." ² But he who is entrusted with the stewardship of the word is judged as a murderer according to Scripture, if he neglects to tell a man of his sin.³

XLVI.

If a man suffers another to commit sin, is he guilty of that sin ?
(R. 121)

B His condemnation is clear from the words of the Lord to Pilate : " He that delivered me to thee hath greater sin." ⁴ For it is clear from this that Pilate, by suffering those who delivered Him, had sin, though in a lesser degree. It is also proved by Adam who suffered Eve, and Eve who suffered the serpent. For none of these was allowed to go unpunished as innocent. And God's actual indignation against them when carefully considered shows this. For when Adam as an excuse said : " The woman whom thou gavest to be with me she gave to me and I did eat," God answers : " Because thou didst hearken to the voice of thy wife, and didst eat of the tree, concerning which I commanded thee, of it alone not to eat, cursed is the ground in thy works " ⁵ and so on.

XLVII.

Should we keep silence when men sin ? (R. 122)

D That we should not is clear from the commands of the Lord in the Old Testament : " Thou shalt surely rebuke thy neighbour, and not bear sin because of him " ⁶ ; and in the Gospel : " If thy brother sin against thee, go, shew him his fault between thee and him alone ; if he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the Church : and if he refuse to hear the Church also, let him be unto thee as the Gentile and the publican." ⁷ But how great is the condemnation of this E sin we may learn first from the Lord's general declaration : " He

¹ Jn. xv. 22.

² Ps. lviii. 4, 5 slight divergences from Sw.

³ Cf. Ezek. xxxiii. 8.

⁴ Jn. xix. 11.

⁵ Gen. iii. 12 ; 17.

⁶ Lev. xix. 17.

⁷ Mt. xviii. 15-17.

that obeyeth not the Son shall not see life, but the wrath of God shall abide on him " ¹ ; and secondly from stories told in both Old and New Testaments. Look at Achan : when he stole the golden wedge and the mantle, the wrath of God comes upon all the people—although they were ignorant both of sinner and sin—until the aforesaid was revealed and suffered that terrible destruction with all that was his. Eli again, though he did not ^{431A} pass over in silence the sins of his sons, who were pestilent fellows, but often warned them and said : " Nay, my sons, it is no good report I hear of you," ² and with longer discourses established both the wickedness of sin and the inevitable nature of judgment, yet, because he did not take vengeance nor show against them befitting zeal, stirred up such wrath of God that both the people were destroyed with his sons and the ark itself was taken by foreigners, and he himself died with a pitiable end. But if so great wrath blazed out against those who knew nothing of the ^B sinner and tried to prevent him and testified against the sin, what shall we say of those who know and remain silent ? Grave is the danger of such if they show not the temper described by the apostle writing to the Corinthians : " Why did ye not rather mourn that he that had done this deed might be taken away from among you ? " ³ as well as by his subsequent words : " For behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging ! In everything ye proved yourselves to be pure in the matter." ⁴ They are in danger, ^C I say, of all together suffering the same destruction, or even worse, as he that sets at nought the Lord, and commits the same sin as one who has already sinned and been condemned, is worse than he who set at nought the law of Moses. For " Cain was avenged sevenfold, but Lamech (who sinned in like manner) seventy and sevenfold." ⁵

XLVIII.

What constitutes avarice ? (R. 141)

D

When a man transgresses the limits of the law. According to the Old Testament this happens when one cares for oneself more than for one's neighbour ; for it is written, " Thou shalt love thy neighbour as thyself " ⁶ ; and, according to the Gospel, when on one's own account one is too anxious for the daily

¹ Jn. iii. 36.

² 1 Sam. ii. 24 (summarised).

³ 1 Cor. v. 2 add διὰ τὸ **, ἐξαρθῆ for ἀρθῆ K.

⁴ 2 Cor. vii. 11 add ἐν before ὑμῖν *, add ἐν before τῷ πράγματι K.

⁵ Gen. iv. 24.

■ Lev. xix. 18.

requirements of life, like the man who was told, "Thou fool, this night is thy soul required of thee; and the things that thou hast prepared, whose shall they be?" To which is added in general terms: "So is he that layeth up treasure for himself and is not rich towards God."¹

XLIX.

432A

What is to vaunt oneself ²? (R. 142)

Everything assumed not for necessity but for show deserves the charge of vaunting.

L.

B *If a man rejects the more expensive garments and chooses what is cheap, whether cloak or shoes, to suit his fancy, does he sin or does he suffer from some spiritual sickness?* (R. 144)

Any one who wishes to suit his own fancy, with a view of pleasing men, is plainly suffering from men-pleasing, and is wandering away from God, and in his very cheapness is indulging in the vice of vaunting.³

C

LI.

What is Raca ⁴? (R. 145)

A vernacular word of mild insult, used among friends and relations.

LII.

D *The apostle says in one place, "Let us not be vain-glorious"* ⁵; *in another, "Not in the way of eye-service as men-pleasers"* ⁶; *who is the vain-glorious and who is the men-pleaser?* (R. 146)

I reckon that he is vain-glorious who does or says anything merely for the sake of worldly glory in the eyes of those who see or hear; and he is a men-pleaser who does anything to please a man and meet his wishes, even though what is done be disgraceful.⁷

¹ Lk. xii. 20 ἄφρον for ἄφρων K; 21.

² περπερεύεσθαι. Only in N.T. in 1 Cor. xiii. 4. Cf. Clem. Al. *Paed.* iii. 1 περπερεία γὰρ ὁ καλλωπισμὸς περιττότητος καὶ ἀχρειότητος ἔχων ἔμφασιν. B.'s answer is quoted in canon 16 of the 2nd Council of Nicaea.

³ Cf. F. 21 where ostentatious choosing of the lowest seat is condemned.

⁴ ἐπιχώριον ῥῆμα ἡπιωτέρας ὕβρεως, πρὸς τοὺς οἰκειωτέρους λαμβανόμενον. A neat definition; in Mt. v. 22 it is a middle term between angry feelings not expressed in words and an insult suggesting moral turpitude.

⁵ Gal. v. 26†.

⁶ Eph. vi. 6 ἐν ὀφθαλμοδουλείᾳ for κατ' ὀφθαλμοδουλείαν **.

⁷ We gather that ἀνθρωπάρεσκος, a Biblical and ecclesiastical word, has come to have a bad sense, while κενόδοξος only implies folly.

LIII.

*What is pollution of the flesh and what is pollution of the spirit*¹? 433A
*And how shall we cleanse ourselves from them? And what is
 sanctification and how shall we obtain it?* (R. 147)

It is pollution of the flesh when we mingle with those who practise forbidden things; of the spirit, when we show indifference towards those who think or do such things. A man cleanses B himself when he obeys the apostle's commands, not even to eat with such a one, and similar words; or when he feels what David describes: "Despondency hath taken hold of me because of the sinners who forsake thy law."² Or when he shows such grief as the Corinthians showed when they were accused of a feeling of indifference towards the sinner, though in every respect they had shown themselves pure in the matter. Sanctification is to be dedicated to the holy God completely and continuously at all times by care and zeal for what pleases Him. For what is mutilated is not accepted in the sacrifices; and what has once C been dedicated to God it is impious and horrible to divert to common and human uses.

LIV.

What is self-love, and how can the lover of self (Philautos)³ recognise himself? (R. 154)

Many expressions are really a misuse of language, such as: "He that loveth his life shall lose it; and he that hateth his life D in this world shall keep it unto life eternal."⁴ Philautos then means he that loves himself. He recognises himself by seeing whether his actions, even if they be in accordance with the commandment, are done for his own sake. For to leave undone for the sake of one's own rest anything needed by a brother, whether in soul or body, is clearly recognised even by others as having the wickedness of self-love, the end of which is destruction.

LV.

What is the difference between bitterness, wrath, anger⁵ and exasperation⁶? (R. 159) E

The difference between wrath and anger lies, I suppose, in disposition and motive. The angry man is affected only in dis- 434A position, as the words "Be ye angry and sin not"⁷ show. But the wrathful man goes further. "Their wrath" it says "is like

¹ 2 Cor. vii. 1.

■ Ps. cxix. 53.

³ 2 Tim. iii. 2.⁴ Jn. xii. 25.⁵ Eph. iv. 31 (πικρία, θυμός, ὀργή).⁶ παροξυσμός (Acts xv. 39).⁷ Eph. iv. 26†.

a serpent.”¹ And “Herod was wrathful with them of Tyre and Sidon.”² And the more violent emotion that comes from wrath is called exasperation. But bitterness shows a more serious array of wickedness. ■

LVI.

*The Lord declared, He that exalteth himself shall be humbled*⁴; and the apostle urges, *Be not high-minded*⁵; and elsewhere he says, *Boastful, haughty, puffed up*⁶; and again, *Love is not swollen with self-importance*.⁷ *Who is the high-minded man*⁸? *Who is the boastful?* and *who is the arrogant?* *Who is the puffed up, and the swollen with self-importance?* (R. 164)

C The high-minded is he that exalts himself, that is proud of his good deeds after the pattern of that Pharisee, and does not condescend to the humble. The same description will serve for the puffed up,⁹ the accusation levelled against the Corinthians. The boastful¹⁰ is he who does not walk according to the ordinances or fulfil the command to walk by the same rule and be like-minded, but devises a private way of righteousness and piety. The haughty¹¹ is he who plumes himself because of his possessions and studies to seem more than he is. The puffed up¹² is perhaps the same as the boastful, or very nearly so, according to the saying of the apostle, “He is puffed up, knowing nothing.”¹³

LVII.

D *If any man has a fault which he does not amend and though continually reprov'd he grows worse, is it best he should be discharged?* (R. 175)

It has been said elsewhere¹⁴ that we must convert sinners with long-suffering, according to the fashion shown us by the Lord.

¹ Ps. lviii. 4.

² Acts xii. 20.

³ R. goes on to explain “clamor” (κραυγή Eph. iv. 31). This answer, in the style of Trench’s *Synonyms*, is helpful. “Anger” (ὀργή) is commonly predicated of God in the N.T. “Wrath” (θυμός) is classed by St. Paul with things to be put away, but is ascribed to God in the Apocalypse. “Exasperation” (or “contention” παροξυσμός) expresses the outward signs of wrath, while “bitterness” (πικρία) is the most wicked.

⁴ Lk. xviii. 14†.

⁵ Rom. xi. 20†.

⁶ 2 Tim. iii. 2†.

⁷ φουσιῶται 1 Cor. xiii. 4†. As “puffed up” has been used for τετυφώμενοι of 2 Tim. iii. 2 another phrase is wanted here.

■ ὑψηλόφρων.

⁹ πεφυσιῶμενος.

¹⁰ ἀλάζων. B. with his “walk” and “way” clearly remembers the original meaning “vagabond,” hence “impostor.”

¹¹ ὑπερήφανος.

¹² τετυφώμενος.

¹³ 1 Tim. vi. 4†.

¹⁴ B. 3.

But if the condemnation and rebuke of the many is not sufficient **E** for his conversion, as it was for the Corinthian, such a man must be regarded as a Gentile. But it cannot be safe for any one that such a man, condemned as he is by the Lord, should be retained,¹ for the Lord said it is expedient a man should lose an eye or a hand or a foot and enter into the kingdom, rather than that he should be spared one of these and be wholly cast into the gehenna of fire, where is the weeping and gnashing of teeth.² And the **435A** apostle testifies that “a little leaven leaveneth the whole lump.”³

LVIII.

Is only he who lies on purpose condemned, or he also who speaks something absolutely contrary to the truth in ignorance? (R. 182)

The judgment of the Lord is clear against those also who sin in ignorance, for He said: “He that knew not, and did things **B** worthy of stripes, shall be beaten with few stripes.”⁴ But worthy repentance always brings with it a firm hope of forgiveness.

LIX.

If a man only thinks of doing a thing and does not do it, is he too to be judged as a liar? (R. 183)

If what he thought of doing is according to the commandment **C** he is condemned not only as a liar but also as disobedient. “For God trieth the hearts and reins.”⁵

LX.

If a man has already decided to do something displeasing to God, is it better for him to reverse his evil decision or for fear of telling a lie to complete his sin? (R. 184)

The apostle says: “Not that we are sufficient of ourselves, to **D** account anything as of ourselves”⁶; and the Lord Himself confesses, “I can do nothing of myself.”⁷ And again: “The words that I say to you I speak not of myself”⁸; and elsewhere He says: “I am come down from heaven, not to do mine own will, but the will of the Father that sent me.”⁹ So it seems such a man ought to repent. First, because he dares to form a decision of himself, whatever it be—for not even good things ought he to do **E**

¹ ἐναφίσθαι. The word translated “be discharged” in the question is ἐπαφιέναι. R. has “parcere,” so ἐναφίσθαι is probably corrupt.

² Mt. v. 29, 30¶.

³ 1 Cor. v. 6.

⁴ Lk. xii. 48.

⁵ Ps. vii. 9.

⁶ 2 Cor. iii. 5.

⁷ Jn. v. 19¶.

⁸ Jn. xiv. 10 λαλῶ for λέγω K.

⁹ Jn. vi. 38 ἐκ for ἀπό K, add πατρός after με.

on his own responsibility ; secondly, and this is more important, because he did not fear to decide contrary to what pleases God. But that he ought to reverse such a previous decision formed contrary to the command of the Lord is shown clearly by the case of the apostle Peter, who decided beforehand—"Thou shalt never wash my feet," but when he heard the Lord's declaration: "If I wash thee not, thou hast no part with me," immediately changed his mind and said: "Lord, not my feet only, but also my hands and my head." ¹

LXI.

436A *If a man cannot work and does not wish to learn psalms, what are we to do with him ?* ²

Since the Lord said in the parable of the unfruitful fig tree, "Cut it down, why doth it cumber the ground ?" ³ it is necessary to apply to him all diligence. But if he remains obdurate, then we must observe in his case also what is commanded concerning him that abides in sin. For he that is idle in doing good is condemned with the devil and his angels.

LXII.

What must a man do to be condemned for hiding his talents ? (R. 188)

He who retains any grace of God for his own enjoyment and not for the benefit of others, is condemned for hiding his talent.

LXIII.

What must a man do to be condemned like those who murmured against the last comers ?

Each is condemned for his own sin—the murmurers for murmuring. But different people murmur for different reasons. D Some because they lack the means of repletion, as for instance the gluttonous and those who make their belly their god. Others, because honoured equally with the late comers they gave a proof of envy the yoke-fellow of murder. Others again for other reasons.

LXIV.

E *Since our Lord Jesus Christ says: "It is profitable for him that a great millstone be hanged about his neck, and that he should be cast into the sea, rather than that he should offend one of these little ones,"* ⁴ *what is offending ? and how shall we avoid this so fearful condemnation coming upon us ?*

A man gives offence when he transgresses the law in word or deed and leads another to transgress it, as the serpent did Eve and

¹ Jn. xiii. 8 ; 9.

² Cf. B. 235, 281.

³ Lk. xiii. 7.

⁴ Mt. xviii. 6 conflated with parallels **.

Eve Adam ; or when he prevents some one from doing the will of God, as Peter prevented the Lord, saying : “ Be it far from thee, O Lord : this shall never be unto thee,” and was told : “ Get 437A thee behind me, Satan : thou art a stumblingblock unto me : for thou mindest not the things of God, but the things of men ”¹ ; or when he encourages the mind of the weak man to do something forbidden, in accordance with that which is written in the apostle : “ For if a man see thee who hast knowledge sitting in an idol’s temple, will not his conscience, if he is weak, be emboldened to eat things sacrificed to idols ? ”—to which is added : “ Where- B fore if meat make my brother to stumble, I will eat no flesh for evermore, that I make not my brother to stumble.”²

But a stumblingblock arises from many causes. It may come from him who makes the occasion of stumbling or from him who receives it. And there is a further division : according to the wickedness or inexperience now of the one party now of the other. Sometimes when we handle aright the word the guilt of those who are caused to stumble becomes the plainer ; and in actual fact it is so. For a man is caused to stumble when some one does a commandment of God or when he uses freely C what lies within his power. So when men are offended at what is done or said in accordance with the commandment and are thereby caused to stumble (as were some in the Gospel at things done or said by the Lord according to the will of the Father), then we must remember the Lord’s answer on such points when the disciples came to Him and said : “ Knowest thou that the Pharisees were offended when they heard this saying ? ” To whom He says : “ Every plant which my heavenly Father planted not, shall be rooted up. Let them alone : they are blind leaders of the blind. And if the blind lead the blind, both shall fall D into the pit.”³ And many similar things one could find both in the Gospels and the apostle. But when a man is offended or stumbles at things which lie within our power, then we must remember the Lord’s words to Peter : “ Therefore the sons are free. But, lest we cause them to stumble, go thou to the sea, and cast a hook, and take up the fish that first cometh up ; and when thou hast opened his mouth, thou shalt find a shekel ; that take, and give unto them for me and for thee.”⁴ And the apostle’s writings to the Corinthians, in which he says : “ I will eat no flesh for evermore, that I make not my brother to stumble ”⁵ ; E and again : “ It is good not to eat flesh, nor to drink wine, nor

¹ Mt. xvi. 22 ; 23 μου εἶ for ἐμοῦ εἶ K.

² 1 Cor. viii. 10 ; 13.

³ Mt. xv. 12 ; 13 ; 14 read τυφλοί εἰσιν ὁδηγοὶ τυφλῶν, ἐμπεσοῦνται for πεσοῦνται.

⁴ Mt. xvii. 26 ; 27.

⁵ 1 Cor. viii. 13.

to do anything whereby thy brother stumbleth, or is offended, or is weak.”¹ But how fearful it is to be indifferent to a brother’s being caused to stumble in things which seem to lie within one’s power, the command of the Lord shows : He absolutely forbids every form of causing to stumble and says : “ See that ye despise
438A not one of these little ones ; for I say unto you that their angels do always behold the face of my Father.”²

Moreover the apostle testifies in one place thus : “ But judge ye this rather, that no man put a stumblingblock in his brother’s way, or an occasion of falling ”³ ; and in another : “ For if a man see thee which hast knowledge sitting at meat in an idol’s temple, will not his conscience, if he is weak, be emboldened to offer things sacrificed to idols ? And through thy knowledge he that is weak will perish, the brother for whose sake Christ died.” To
B which he adds : “ And thus, sinning against the brethren, and wounding their conscience when it is weak, ye sin against Christ. Wherefore, if meat maketh my brother to stumble, I will eat no flesh for evermore, lest I make my brother to stumble.”⁴ And elsewhere after saying : “ And I only and Barnabas, have we not a right to forbear working ? ” he adds : “ Nevertheless we did not use this right ; but we bear all things, that we may cause no hindrance to the Gospel of Christ.”⁵

C But if the sin of causing a brother to offend in lawful things has been shown to be so fearful, what shall we say of those who cause to stumble by saying or doing forbidden things ? And especially when he that gives the offence seems to have more abundant knowledge or occupies a priestly rank⁶ ; one who should be set up before others as a rule and example and if he transgresses even a small part of what is written or does what is forbidden or omits what is commanded, or even merely remains silent when some one else behaves thus, for this cause alone incurs such condemnation that the blood of the sinner shall be required at his hands.⁷

LXV.

D *How does a man “ hold down the truth in unrighteousness ”⁸ ?*

When he uses the good things given by God wrongly for his own desires, a thing which the apostle repudiated when he said :

¹ Rom. xiv. 21 add ἡ σκανδαλίζεται ἡ ἀσθενεῖ K.

² Mt. xviii. 10 omit ἐν οὐρανοῖς.

³ Rom. xiv. 13.

⁴ 1 Cor. viii. 10 ; 11 καὶ ἀπ. for ἀπ. γάρ K, ἀδελφός after ἀσθενῶν K, ἐπὶ for ἐν K ; 12 ; 13.

⁵ 1 Cor. ix. 6 add τοῦ before μὴ K ; 12 ἐγκοπὴν τινα for τινα ἐγκοπὴν K.

⁶ For priests in the coenobium cf. B. 231, 265.

⁷ Cf. Ezek. iii. 18.

⁸ See Rom. i. 18.

"For we are not as the many, corrupting the word of God" ¹; and again: "For neither at any time were we found using words of flattery, as ye know, nor a cloke of covetousness, God is witness; nor seeking glory of men, neither from you, nor from others." ² E

LXVI.

What is the difference between strife and factiousness ?

Strife is when a man is anxious to do something lest he should appear inferior to another: factiousness when by what he does in an ostentatious and vainglorious manner he provokes and stirs up others to do the same. For the apostle in one place ^{439A} mentions factiousness and at once adds vainglory, saying: "Doing nothing through factiousness or vainglory," ⁴ and in another place he puts vainglory first and with it forbids factiousness also under another name, saying: "Let us not be vainglorious, provoking one another." ⁵

LXVII.

What is uncleanness and what is lasciviousness ? (R. 189)

The law showed what uncleanness ⁷ is when it used the word of what happens unwittingly from physical necessity; but B lasciviousness seems to me to be defined by Solomon, wisest of men, when he speaks of one soft and impatient of pain ⁸; so that lasciviousness is the condition of a soul that has not, or cannot stand, the athlete's pains; just as it is excess ⁹ when one has no control over the pleasures which beset it.

LXVIII.

The distinguishing marks of wrath and justifiable indignation¹⁰; and how often beginning with indignation we find ourselves in C a wrath. (R. 190)

The distinguishing mark of wrath is the impulse of a soul which meditates evil against him who has exasperated it; the

¹ 2 Cor. ii. 17.

² 1 Thess. ii. 5; 6.

³ ἐρις . . . ἐριθεία. The latter word (from ἐριθος "a labourer") is used in a derived sense of intriguing for public office. According to Milligan-Moulton (*Vocabulary of G.N.T. s.v.*) selfish rather than factious ambition best suits the N.T. occurrences. B. wrongly connects it with ἐρεθίζειν.

⁴ Phil. ii. 3 ἢ κενοδοξίαν for μηδὲ κατὰ κ. K.

⁵ Gal. v. 26.

⁶ ἀκαθαρσία . . . ἀσέλγεια.

⁷ Milligan-Moulton show that ἀκαθαρσία was used of a house which had not been cleaned.

⁸ Prov. xiv. 23 LXX.

⁸ ἀκρασία Mt. xxiii. 25; 1 Cor. vii. 5.

¹⁰ θυμῷ . . . ἀγανακτήσεως. θυμός is discussed in B. 55 with other words denoting anger.

mark of a wise indignation¹ is the aim of correcting the sinner, springing from a feeling of displeasure at what has happened. But there is nothing surprising in a soul beginning with good and falling into evil, for you could find many instances. Wherefore D we must remember the words of inspired Scripture: "They laid stumblingblocks near my way"²; and again: "And if also a man contend in the games, he is not crowned, except he have contended lawfully."³ And everywhere we must guard against lack of restraint, timeliness and discipline. For this reason each of the things we have mentioned even though it seemed to be good has often turned into sin.

LXIX.

E *How are we to deal with the man who eats no less than the rest, who is not an invalid, nor known to be suffering from any disease, yet complains of inability to work?*

Every excuse for idleness is an excuse for sin; for we must show zeal even unto death; likewise endurance. But that 440A slothfulness coupled with wickedness condemns the slothful man is plain from the words of the Lord, "Thou wicked and slothful servant."⁴

LXX.

How must we treat the man who misuses his clothes and shoes, and when accused suspects a stingy and murmuring spirit on the part of his accuser? And if he persists in this conduct after the B fitting second and third exhortation, what must we do to him?

The apostle excludes such misuse when he says: "As using this world and not abusing it."⁵ For the measure of use is unavoidable necessity. But use beyond what is necessary involves us in the guilt of avarice, pleasure or vainglory. And he that persists in sin has the condemnation of him that repents not.

LXXI.

C *There are some who seek delicacies rather than quantity in their eating; others prefer quantity to satisfy their appetite rather than pleasure. How are we to treat these two sorts?*

Both are spiritually sick, the one with love of luxury, the other with greed. Neither the luxurious nor the greedy escapes con-

¹ Milligan-Moulton's instances of ἀγανακτεῖν, ἀγανάκτησις support B.'s views, being mostly connected with official displeasure.

² Ps. xcl. 5.

³ 2 Tim. ii. 5.

⁴ Mt. xxv. 26†.

⁵ 1 Cor. vii. 31 ὡς χρῶμενοι for οἱ χρ.**, τῷ κόσμῳ τούτῳ for τὸν κόσμον K, καὶ μὴ for ὡς μὴ.

demnation in any degree. So we must care for both compassion-ately to cure their disease. But if they are not cured of their sickness, then the judgment of them who repent not is clear.

LXXII.

If a man behaves indecently in the brotherhood at meal times, eating or drinking voraciously, must he be rebuked?

Such a man keeps not the commandment of the apostle, "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God,"¹ and again: "Let all things be done decently and in order,"² and he needs correction, unless the necessities of toil or of hurry should create an urgency. But even then we must be zealous to preserve freedom from offence.

LXXIII.

If a man rebukes the sinner, not from a desire to reform his brother 441 A but from the vice of self-justification, how must he be corrected when after repeated exhortations he persists in the same vice? (R. 193)

Such a man must be recognised as a lover of self and of rule; and he must be shown how to reform himself according to the practice of godliness. But if he should persist in wickedness, the judgment against those who repent not is plain.

LXXIV.

We ask to be taught from the Scripture whether those who go out from the brotherhood and desire to lead a solitary life, or to follow the same ideal of piety in company with a few others, should be cut off.³

The Lord often said: "The Son doeth nothing of himself"⁴; and "I am come down from heaven, not to do mine own will, but the will of the Father that sent me"⁵; and the apostle testifies: "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other, that we may not do the things that we would."⁶ Therefore whatever is chosen to please one's own will is alien to the character of godly men.

¹ 1 Cor. x. 31.

² 1 Cor. xiv. 40.

³ ἀφορίζειν. An ambiguous word. If "allowed to go" were a possible rendering it would make good sense. In B. 44 ἀφορισμός means "cutting off" (from prayer presumably), and ἀποκόπτειν is reserved for a severer penalty. See below.

⁴ Jn. v. 19¶.

⁵ Jn. vi. 38 ἐκ for ἀπό K, add πατρός after με.

⁶ Gal. v. 17 δέ for γάρ K, ἀντίκεινται before ἀλλήλοις K, θέλωμεν . . . ποιῶμεν for ἐέλγτε . . . ποιῇτε **.

But we have answered more fully on this subject in the longer rules.¹

LXXV.

D *Whether it is fitting to say that Satan is the author of every sin, in thought, word and deed.* (R. 195)

In general I think that Satan cannot by himself be the cause of sin in any man ; but using, now physical emotions, now forbidden lusts, he tries by their means to lead away those who are not watchful to conduct that befits lusts. He uses physical desires as he tried to do in the case of our Lord when he perceived Him an hungred and said : “ If thou art the Son of God, command that these stones become bread.”² He uses forbidden lusts, as he did in the case of Judas : he perceived him to be suffering from avarice and using this lust he drove the avaricious man to the crime of treachery by the thirty pieces of silver. But the Lord shows clearly that evil things spring from ourselves as well : “ For out of the heart ” He says “ come forth evil thoughts.” ■

442A And this happens to those who through carelessness leave uncultivated the natural seeds of good, as is said in the Proverbs :

¹ F. 7. See Clarke pp. 109–112, which can be briefly summarised thus. Later the Eastern Church valued coenobitism as a preparatory stage for the higher solitary life. Is there any justification for this in B.’s teaching ? (a) F. 7 decides in favour of the common life on every count, but allows for the possibility of retiring to a cell without severing his connexion entirely ; see note on *μὴ προσεναθέντα*. (b) F. 36 seems to exclude any leaving the coenobium for a cell. (c) The present answer is ambiguous. If *ἀφορίζειν* could mean “ let him go,” the meaning would be that a man could not go unless the Superior sent him. The reference to F. 7 shows that B. wishes to emphasise the superiority of the common life. If *ἀφορίζειν* means “ cut off ” (in an unfriendly sense), the reference to F. 7 may mean that a Superior is at liberty to allow a monk to retire to a cell, provided he has a spiritual guide and confessor in the coenobium. (d) *Ep.* xlii to Chilo is generally held to be not genuine. (e) *Greg. Naz. Or.* xliii. 62 states, according to the version in *N. & P.N.F. series*, that Basil “ founded cells for ascetics and hermits, but at no great distance from his cenobitic communities.” If this rendering stands, then this answer means that a monk may go to a cell with the approval of the Superior. In 1913 I argued at great length in favour of another rendering. Until my arguments are answered I maintain the position that B. allowed no passing over to the solitary life in his coenobia. But the Shorter Rules probably date from B.’s episcopate, and by this time B. may have come to tolerate other forms of monasticism than his own. He gives a studiously ambiguous answer and refers to F. 7 for his ideal. But I am not sure that my 1913 arguments are valid and should be glad to have them answered.

² Mt. iv. 3. ³ Mt. xv. 19 add *οἱ* before *διαλογισμοί* and *πονηροί* **.

“The foolish man is like a field, and the man devoid of understanding like a vineyard. If thou leavest him alone he will become deserted and all run to grass and become derelict.”¹ But in the soul deserted and derelict as a result of such neglect comes of necessity the springing up of thorns and thistles and it experiences what is written: “I expected that it should bring forth grapes, and it brought forth wild grapes.”² Of which soul had been said above: “And I planted a *Sorech* vine,”³ which means *elect*. A similar result you may find in Jeremiah, when speaking on behalf of God he says: “I planted a fruit-bearing vine, all true. How didst thou turn into bitterness, a stranger vine?”⁴

LXXVI.

Is it lawful to lie in order to achieve some supposed good? C

It is forbidden by the decision of the Lord Who said once for all that lying is of the devil,⁵ and allowed no difference in lying. And the apostle testifies the same, writing thus: “And if a man contend in the games he is not crowned except he have contended lawfully.”⁶

LXXVII.

What is the difference between deceit and malignity? D

Malignity, so I reckon, is a fundamental and hidden baseness of character: deceit is sedulous plotting, when a man feigning something good and holding it before another as an enticement works thereby the success of his plot.

LXXVIII.

Who are inventors of evil things? E

Those who devise and seek out new evils, over and above the familiar and well-known ones.

LXXIX.

If a man accuses himself⁹ of constant harsh conduct towards his brother, how shall he be corrected? 443A

This thing arises, so I gather from a study of it, either from a state of mind that imagines its own superiority or from grief at

¹ Prov. xxiv. 30; 3 LXX.

² Isa. v. 4 ἔμεινα ἵνα ποιήσῃ with B, Sw. (B) τοῦ ποιῆσαι.

³ Isa. v. 2.

⁴ Jer. ii. 21 ἐγὼ ἐφύτευσα ἄμπελον, Sw. (B) ἐγὼ δὲ ἐφύτευσά σε ἄμπελον.

⁵ See Jn. viii. 44. ⁶ 2 Tim. ii. 5 κἂν for ἐὰν δὲ καὶ **.

⁷ δόλος . . . κακοήθεια. The latter occurs only in Rom. i. 29, with δόλος. ⁸ The phrase occurs in Rom. i. 30. ⁹ In confession.

the deficiencies of those who ought to be virtuous.¹ For when instead of some good thing expected something contrary and troublesome meets us it somehow affects the soul more violently. But there is need of abundant care, in order that in the first case we may curb the vice of arrogance, and in the second that we may show in place of indignation compassion with exhortation and rebuke. But if after all this mode of cure appears ineffective, owing to the wickedness of the underlying vice, then in the future let us use at the proper occasion and with reasonableness strong indignation with sympathy, in order to benefit and reform the sinner.

LXXX.

Whence does it happen that good thoughts and cares well-pleasing to God fail the mind, so to speak, and how are we to avoid this?

Since David says: "My soul slumbered from heaviness"² it is clear that such a state of things arises from slumbering and insensibility on the part of the soul. For a soul that is watchful and sober has no failure of cares pleasing to God or good thoughts, rather it sees itself failing them. For if the eye of the body is insufficient to see but a few of God's works and having once gazed on them is never sated but always gazing at the same sight yet never ceases from looking,³ how much more is the eye of the soul when awake and sober inadequate to behold the marvels and judgments of God? "For thy judgments" it says "are a great deep"⁴; and elsewhere: "Thy knowledge is made marvellous by me: it was stablished, I cannot attain unto it"⁵; and many like things. But if good thoughts fail the soul, then clearly illumination still fails it. Not from any failure of that which illuminates but from the slumber of that which should be illuminated.

LXXXI.

444A *Must we blame equally the good and the indifferent, when both are found committing the same sin?*

If we look at the disposition of the sinner and the manner of his sin, we shall know also the manner of rebuke. For though the sin of the indifferent and the good may seem to be the same, yet there is a great difference between them. For the good man,

¹ A modern confessor would at once think of another explanation—scrupulosity.

² Ps. cxix. 28.

³ Cf. *Hexaemeron*, *passim*.

⁴ Ps. xxxvi. 6 τὰ κρύματα σου ἄβυσσος πολλή with **BAR**, Sw.'s (B) text adds ὥσει after σου.

⁵ Ps. cxxxix. 6.

being good and struggling and agonising to please God, stumbles and falls by misadventure and almost involuntarily. But the indifferent man, recking nought either of himself or of God, and making no difference between sin and virtue, as his very name implies, is suffering from fundamental and great ills—either C contempt of God, or disbelief in God's existence. For there are two causes of sin in the soul, as the Scripture testifies when it says in one place: "The lawless says, to sin within himself, there is no fear of God before his eyes"¹; and in another place: "The fool said in his heart, There is no God: they become corrupt and abominable in practices."² So that either he has despised God and therefore sins, or he denies the very existence of God, and therefore is corrupted in his practices, though he seems to profess. For "they profess that they know God" it says "but by their works they deny him."³ Since this is so I reckon that the manner D of rebuke must be different in such cases. For the good man needs local help, so to speak, and ought to receive rebuke concerning the actual matter in which he fell. But the indifferent man, having corrupted the whole fairness of his soul and suffering from more general ailments, either as a despiser, as I said, or an unbeliever, ought to be grieved over and admonished and rebuked until he can be persuaded, either that God is a righteous judge, and fear; or else that God really exists, and be terrified. But E you must know this also that the faults of the good often turn out by divine permission beneficially: for God allows them sometimes to fall in order to cure previous elation; take, for instance, the words spoken by Peter and what happened in his case.

LXXXII.

*Since it says, the elder women as mothers,⁴ if it happen that the elder 445A woman fall into the same sin as the younger, is she liable to the same punishment?*⁵

When the apostle taught us to honour the elder women as mothers it was not as doing things worthy of punishment. But if it should happen that the elder woman fall into the same sin as the younger, we must first note the natural faults of each age, B if we may so express it, and then fix the right measure of punishment for each age. For instance, sloth is almost natural in old

¹ Ps. xxxvi. 1.

² Ps. xiv. 1. B. reads διεφθάρησαν with ^{ca}AR against Sw.'s (B) text.

³ Tit. i. 16.

⁴ 1 Tim. v. 2†.

⁵ τῇν πρεσβυτέραν, see Intr. p. 40. Superiors, responsible through women-superiors for the moral guidance of the sisters, seek advice on the difficult question of the discipline affecting the elder women (including the superiors).

age, but not so in youth. Just as wandering thoughts and perturbation and audacity and the like are natural in youth but not in old age, and seem to be assisted by the natural heat of youth. So the same sin, sloth for example, deserves heavier rebukes in the younger woman, since her years in no way excuse her. And the same sin, wandering thoughts, audacity, or perturbation, make the elder woman deserve a heavier condemnation, since she is helped by her very age to be meek and quiet. Besides this, we must examine the manner of the sin in each person and then apply the fitting method of cure through the appropriate penalty.

LXXXIII.

If a man does many things virtuously but stumbles in a single one, how shall we treat him?

D As the Lord treated Peter.

LXXXIV.

When a man of noisy and turbulent disposition condemned on this account says that God made some good and some bad, does he speak rightly? ¹

E This frame of mind was long ago condemned as heretical; for it is both blasphemous and impious and renders the soul prone to sin. So let the man be either corrected or expelled, lest it come to pass that "a little leaven corrupteth the whole lump."²

LXXXV.

446A *Is it lawful to have private property in the brotherhood?* (R. 29)

This is contrary to the testimony in the Acts concerning them that believed, where it is written: "And not one of them said that aught of the things which he possessed was his own."³ So B he that says anything is his private property has made himself an alien to the Church of God and to the love of the Lord Who taught us by both word and deed to lay down our life for our friends, to say nothing of external possessions.⁴

¹ Cf. *Hom. Quod Deus etc.*

² 1 Cor. v. 6.

³ Acts iv. 32.

⁴ Ben. Reg. xxxiii follows B. closely here. This is a convenient place to summarise B.'s teaching about private property. Possessions are good in themselves (B. 92), but distract the soul. They must be consecrated to God and disposed of with great care (F. 9). But B. himself enjoyed some income after his renunciation (*Ep.* xxxvii). Relations are to give the monk his income in full (B. 187; cf. 94, F. 9); a monk by contributing to the expenses of the coenobium is not thereby in a privileged position (B. 308). B. asks that monks may be exempted from taxation (*Ep.* cclxxxiv). See also B. 107, 304, 305. The rule of renunciation was clearly interpreted with some freedom.

LXXXVI.

If a man say, I neither take anything from the brotherhood nor do I give them anything, but I am content with my own things,¹ what shall be our attitude towards him ? (R. 30)

If he obey not the teaching of the Lord Who said : " Love one another, as I have loved you,"² let us obey the apostle who said : " Put away the wicked man from among yourselves " ³ ; lest it come true, " A little leaven corrupteth the whole lump." ⁴

LXXXVII.

Is it lawful for an individual to give away his old cloak or shoes wherever he wishes, to fulfil the commandment ? (R. 99)

To give or receive, even though in accordance with the commandment, is not the business of every man but of him who has been entrusted with the stewardship after testing. So he will give and receive everything, whether old or new, having regard to the proper occasion in each case.⁵

LXXXVIII.

What are the cares of this life ? (R. 54)

Every care is a care of this life, even if it seems to involve nothing that is forbidden, unless it contribute to godliness.

LXXXIX.

Since it is written, The ransom of a man's life is his riches,⁶ what shall we do if we have not succeeded in paying this ransom ? (R. 118)

If we have been zealous but unable to give it, let us remember the answer of the Lord to Peter who was troubled about a similar matter and said : " Lo, we have left all and followed thee ; what shall we have ? " Thus He answered him : " Every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, shall receive a hundredfold and shall inherit eternal life." ⁷ But if we

¹ Such a question implies the possibility of an idiorhythmic arrangement in one of B.'s monasteries.

² Jn. xiii. 34 add ἐγώ after καθώς*.

³ 1 Cor. v. 13.

⁴ 1 Cor. v. 6.

⁵ See B. 91 where the point is put even more strongly.

⁶ Prov. xiii. 8. The order of words is slightly different from Sw.'s (B) text.

⁷ Mt. xix. 27 ; 29 ; conflated with Mk. x. 29 **.

have not made the sacrifice through neglect, let us now show our zeal. If the opportunity and power are no longer ours, let the apostle's words console us : " I seek not yours, but you." ¹

XC.

B *Is it lawful to have a night garment, whether of hair cloth, or any other material ?* (R. 129)

There are special occasions for the use of the hair cloth.² For its use is not on account of bodily necessity but for afflicting and humiliating the soul.³ But since the possession of two garments has been forbidden, let each consider for himself whether their use can be allowed apart from the above-mentioned cause.

XCI.

If a brother having nothing of his own be asked by another for the actual thing he is wearing, what ought he to do, especially if he who asks is naked ? (R. 186)

D Whether he be naked or wicked, whether he ask from need or from avarice, we have said once for all, that to give or receive does not belong to every one but to him who has been entrusted with such a stewardship after testing. And let this principle be observed : " Let each man abide in that wherein he was called." ⁴

XCII.

Since the Lord orders us to sell our possessions, with what intention must we do this—as if the possessions themselves were harmful by nature, or because of the distraction that comes to the soul by reason of them ?

In answer to this we must say first that no possession if it had been bad in itself would have been created by God.⁵ " For every creature of God " it says " is good and nothing is to be rejected." ⁶ Secondly, that the commandment of the Lord instructed us not to cast away possessions as evil and avoid them, but to administer

¹ 2 Cor. xii. 14.

² Cassian *Inst.* i. 2 says : " (The fathers) utterly disapproved of a robe of sackcloth as being visible to all and conspicuous, and what from this very fact will not only confer no benefit on the soul but rather minister to vanity and pride and as being inconvenient and unsuitable for the performance of necessary work."

³ Cf. F. 22 ; *Ep.* cl. 3.

⁴ 1 Cor. vii. 20 ἐν ᾧ . . . τούτῳ for ἐν τῇ κλήσει ἧ . . . ἐν ταύτῃ **.

⁵ See note on B. 85, and cf. F. 18, *Hom.* *Quod Deus etc.*

⁶ 1 Tim. iv. 4.

them as stewards. And a man is condemned, not absolutely because he has them but because he had wrong thoughts concerning them, or used them badly. For an indifferent and sane state of mind as regards them, and the administering of them 448A according to the commandment, benefit us in many most necessary ways—now helping in the cleansing of our sins, for it is written : “ Howbeit give for alms those things which are within ; and behold all things are clean unto you ”¹ ; now helping towards inheriting the kingdom of heaven and the acquiring of unfailing treasure, according to what is written in another place : “ Fear not, little flock, for it is your heavenly Father’s good pleasure to give you the kingdom. Sell that ye have and give alms. Make for yourselves purses which wax not old, a treasure in the heavens that faileth not.”²

XCIII.

When a man has once for all renounced his possessions and professed that he has nothing of his own, what attitude of mind must he have towards the necessities of life, such as clothing and food ?

He must remember that, in the words of Scripture, it is God that giveth food to all flesh.³ Moreover there is need of care that he be worthy of his food as a workman of God ; for this is not put in his own power but is dispensed by him who is entrusted with this care in the right season and measure, as it is written : “ And distribution was made unto each, according as any one had need.”⁴

XCIV.

If a man joins the brotherhood with unpaid taxes⁵ still due and his family are hard pressed by demands on his account, should this occasion perplexity or loss either to him or to those who have received him ? (R. 196)

Our Lord Jesus Christ said to those who asked Him whether it was lawful to give tribute to Caesar or not : “ Show me a penny. Whose image and superscription hath it ? ” And when they said

¹ Lk. xi. 41.

² Lk. xii. 32 ἡδδόκησεν for εὐδόκησεν **, add ὁ οὐράνιος** ; 33.

³ Ps. cxxxvi. 25.

⁴ Acts iv. 35.

⁵ One of the motives for renouncing the world in the fourth century was the intolerable pressure of taxes. A landed proprietor who sold his land and retired to a monastery, either distributing the proceeds to the poor himself or inviting the Superior to do so for him, would cause serious loss to the Exchequer. This question and answer suggest that there was a good deal of friction, which B. as bishop tried to prevent.

Caesar's, He replied thus : " Then render unto Caesar the things that are Caesar's and unto God the things that are God's." ¹ It is clear then from this that those among whom the things of E Caesar are current are shown to be subject to Caesar's commands. So if the man when he came to the brotherhood brought with him any of the things that pertain to Caesar then he must pay the taxes. But if he left everything to his family before he came away, neither he nor those who received him need feel any perplexity.

XCV.

449A *Is it expedient for those who have just come, to start learning Scripture passages at once ?*

This question too has been sufficiently dealt with in the foregoing answers.² For it is fitting and necessary that each man should learn by heart from the inspired Scripture according to his need, for the fulfilling of godliness and that he may not grow accustomed to the traditions of men.

XCVI.

B *May we allow any one who wishes to learn his letters or have time for reading ?* (R. 81)

Since the apostle says : " That ye may not do the things that ye would," ³ it is harmful in any matter to allow a man to do what he chooses privately according to his desire ; but he must accept whatever is chosen for him by the superiors, though it be C against his wishes. Such a man as you describe deserves the charge of unbelief, for the Lord says : " Be ye also ready, for the Son of man cometh in an hour that ye think not " ⁴ ; and he is clearly one who maps out for himself his times of life.

XCVII.

If a man says, I should like to be benefited by a short stay among you, must we receive him ? (R. 87)

D The Lord said : " Him that cometh unto me I will in no wise cast out " ⁵ and the apostle explained : " But because of the false

¹ Lk. xx. 22-24 (summarised).

² B. 235, 236 seem to be referred to. If so, these Rules have been thrown together anyhow. At Tabennisi all learned the Scriptures by heart (*Hist. Laus.* xxxii. 12).

³ Gal. v. 17.

⁴ Lk. xii. 40.

⁵ Jn. vi. 37.

brethren privily brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: to whom we gave place in the way of subjection, no, not for an hour; that the truth of the gospel might continue with you" ¹; it follows that we must allow him to enter because of the doubtfulness of the result; for often, benefited by his temporary sojourn, he will devote himself to the life once for all, as has happened not seldom; and a man who perhaps has had strange suspicions about us will have our strict discipline demonstrated to him. But in the case of such a man it is necessary to keep up the discipline with great care, both that the truth may be manifested and that suspicion of any negligence may be removed.

XCVIII.

What kind of disposition ought the Superior to have when he gives his orders or rulings? 450A

Towards God he should be as a minister of Christ and steward of the mysteries of God, fearing lest he should say or regulate anything contrary to the will of God² as revealed in the Scriptures and be found a false witness of God or sacrilegious, by introducing anything alien to the teaching of the Lord, or omitting anything pleasing to God. As regards the brethren, "As when a nurse cherisheth her children,"³ desiring to impart to each what pleases God and benefits all in common, not only the Gospel of God but also his own soul, according to the commandment of our Lord and God Jesus Christ Who said: "A new commandment I give unto you, that ye love one another, even as I have loved you."⁴ "Greater love hath no man than this, that a man lay down his life for his friends."⁵

XCIX.

With what disposition ought one to administer rebuke? (R. 23)

As regards God, with the disposition shown by David when he said: "I beheld the senseless, and melted away with grief; because they kept not thy words."⁶ As regards those who are rebuked, with the disposition of a father and doctor treating his

¹ Gal. ii. 4 καταδουλώσονται for καταδουλώσονται K; ⁵ διαμένη for διαμείνη*.

² Used by Ben. Reg. ii.

³ 1 Thess. ii. 7 ὡς ἐάν for ὡς ἄν.

⁴ Jn. xiii. 34 add ἐγώ after καθώς*.

⁵ Jn. xv. 13.

⁶ Ps. cxix. 158.

own son with sympathy and compassion according to knowledge. Especially so, when pain is involved, and the manner of treatment is irksome.

C.

How shall we send away those that come to the door and beg? and ought any one who wishes to give bread or anything else,¹ or should one be entrusted with this work? (R. 98)

- E Since the Lord declared that it is not meet to take the children's bread and to cast it to dogs and received the answer: "Even the dogs eat from their master's table,"² let him who has been entrusted with the task of distribution do this work after careful investigation. And let any one who does it contrary to the permission of this one be rebuked as a disturber of good discipline till he learns to keep his place, as the apostle says: "Brethren, let each man, wherein he was called, therein abide."³

CI.

- 451A *Must he that is entrusted with the administration of the things dedicated to the Lord fulfil the command, Give to every one that asketh thee, and from him that would borrow of thee turn not thou away? ⁴ (R. 185)*

The precept "Give to every one that asketh thee, and from him that would borrow of thee turn not thou away" refers to a B manner of trial, as the context shows; the command is to be put into operation as regards wicked men, not deliberately but when circumstances compel. For "sell what thou hast and give to the poor"⁵ and "sell what thou hast and give alms"⁶ are commandments to be deliberately obeyed. But since to spend on one class of men what has been set apart for another is perilous in view of the Lord's words: "I was not sent but unto the lost sheep of the house of Israel. It is not meet to take the children's bread and to cast it unto dogs,"⁷ why cannot a man come to a C right decision for himself?⁸

¹ Cf. B. 91. ² Mt. xv. 26, 27 ¶.

³ 1 Cor. vii. 24.

⁴ Mt. v. 42 add παντί*.

⁵ Mt. xix. 21 omit τοῖς K.

⁶ Lk. xii. 33.

⁷ Mt. xv. 24; 26.

⁸ In *Ep.* cl. Heraclidas quotes Basil. "He said that experience was needed in order to distinguish between cases of genuine need and of mere greedy begging. For whoever gives to the afflicted gives to the Lord, and from the Lord shall have his reward; but he who gives to every vagabond casts to a dog, a nuisance indeed from his impurity, but deserving no pity on the ground of want."

CII.

Should a man who means to leave the brotherhood, for whatever cause, be detained by exhortations, or not? And if so, by what exhortations?

The Lord said: "Him that cometh to me I will in no wise cast out,"¹ and again: "They that are whole have no need of a physician, but they that are sick"²; and elsewhere: "Which of you having a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and go and seek that which is gone astray, until he find it?"³ So we must in every way cure the sick man and strive to set the dislocated limb, so to speak. But if a man persist in his wickedness, whatever it be, then let him go, regarding him as a stranger. For it is written: "Every plant which my heavenly Father planted not shall be rooted up. Let them alone: they are blind guides."⁴

CIII.

We have already been taught that we must obey the seniors even unto death, but when it happens that the senior⁵ himself falls into some sin, we ask to be taught whether he should be rebuked, and if so, how and by whom? And if he will not accept the rebuke, what is to be done?

A clear answer has already been given on these points in the Longer Rules.⁶

CIV.

452A

How should the various duties be apportioned to the brethren? Shall the Superior decide alone, or shall the brethren vote on it? and the same with the sisters.

If we are taught that each man must reveal to others his thoughts, how much more should these things be done by submitting them to the judgment of such as have aptitude for this? The managing of God's affairs ought in godly manner to be entrusted to those who have already given proof that they can manage what is entrusted to them in a way well pleasing to the Lord. And generally speaking, the Superior must remember what the Holy Scripture says: "Do everything with counsel."⁷

¹ Jn. vi. 37.² Mt. ix. 12. Quoted also in Ben. Reg. xxvii.³ Mt. xviii. 12 conflated with Lk. xv. 4 **.⁴ Mt. xv. 13; 14.⁵ πρεσβύτεροις . . . πρεσβύτερον. See Intr. p. 40.⁶ F. 27.⁷ Prov. xxxi. 4. Cf. F. 48, Ben. Reg. iii., and see Intr. p. 35.

CV.

Ought we to teach arts immediately to those who come to the brotherhood? (R. 192)¹

c The Superiors must decide this.²

CVI.

What punishments must we use in the brotherhood to convert sinners? (R. 194).

The time and manner of punishments must be left to the discretion of the Superiors,² who will have regard both to the age of the culprits, their condition of soul, and the difference of their sin.

CVII.

If a man says he wants to join the brotherhood but is hindered, as often happens, because he must care for his relatives according to the flesh or must pay taxes,³ from giving himself finally to this manner of life, may we concede him an entrance to the brotherhood?

E To hinder the desire of the good is fraught with danger; it is not, however, safe to give the new comer an opportunity of discussing outside things alien to the godly life. But there is better hope when the new comer gives himself to the internal affairs of the monastery and brings with him no cares from outside.

453A

CVIII.

May the male Superior speak to a sister things that edify the faith in the absence of the female Superior⁴? (R. 197)

On such occasions the apostle's precept: "Let all things be done decently and in order"⁵ is not observed.

CIX.

B *May the male Superior speak frequently with the female Superior, especially if some of the brethren are offended thereby? (R. 198)*

Yes, since the apostle said: "Why is my liberty judged by

¹ R. has an answer on common-sense lines. Each case must be decided on its merits; e.g. a man unfitted for meditation must be given manual work. Ben. Reg. lxi has a phrase from R. 192.

² Note the plural (προεστώτες) and the sing. "brotherhood," see Intr. p. 40.

³ See B. 85.

⁴ The clumsy English is adopted to preserve the Greek words, τὸν προσετώτα, τῆς προσετώσης. See Intr. p. 38. ⁵ 1 Cor. xiv. 40.

another conscience? ”¹ but it is well to imitate him when he says: “ We did not use this right, that we may cause no hindrance to the Gospel of Christ,”² and as far as lies in our power C to make such meetings rare and speedily broken off.

CX.

*When a sister confesses to a senior should the senior sister be present too?*³ (R. 199)

Confession to the senior, who is able to prescribe the manner of repentance and correction with due knowledge, will take place more fittingly and discreetly in the presence of the senior sister.

CXI.

D

If the senior has ordered something to be done among the sisters without the knowledge of the senior sister, is the senior sister justified in being angry? (R. 201)

Certainly.

CXII.

If a man comes to the life according to God is it fitting that the Superior should receive such a man without the consent of the brethren? or must he first refer the matter to them?

The Lord teaches us that when a man repents, his friends and neighbours are to be called together. So it is much more necessary that the new comer be received with the knowledge of all the brethren in order that they may rejoice and pray together. 454A

CXIII.

Can he who is entrusted with the care of souls keep the saying, Except ye turn and become as little children,⁴ when he has to do with so many different people?

Solomon, wisest of men, said: “ There is a time for everything.”⁵ Know then that humility, authority, rebuke, exhort-

¹ 1 Cor. x. 29.

² 1 Cor. ix. 12.

³ ἀδελφῆς τῷ πρεσβυτέρῳ . . . τὴν πρεσβυτέραν. R. has “ soror . . . presbytero . . . matrem monasterii,” which would naturally be taken to mean “ when a sister confesses to a priest should the Mother-Superior be present? ” I do not think this is B.’s meaning, see Intr. p. 40.

⁴ Mt. xviii. 3.

⁵ Eccl. iii. 1 καὶ ὅς τῳ παντὶ πράγματι with B^{ab} 8BC, Sw. (B) omits τῳ.

ation, compassion, freedom of speech, kindness, severity, in a word everything has its own time. So that at one time we must show humility and imitate children in their humility, especially when it is time to pay honours and dues to one another, and to give service and attention to the body, as the Lord taught; and at another time we exercise authority, which the Lord gave for building up and not for casting down, when necessity demands freedom of speech. And in the time of exhortation we show kindness, at the time of severity, zeal, and so at each of the other times.

CXIV.

The Lord commands, If a man compels thee to go one mile, go with him two,¹ and the apostle teaches us to be in subjection to one another in the fear of Christ.² Must we then obey any and every one who gives us orders? ³ (R. 13)

A difference in those who give orders ought not to prejudice the obedience of those who receive them. For Moses did not fail to obey Jethro when he gave good counsel. But there is no small difference in the orders given; for some are contrary to the commandment of the Lord, or perhaps destroy and corrupt it by an admixture of what is forbidden; others help to fulfil the commandment; others again, if not obviously fulfilling it, yet contribute towards this end and help the commandment. It is necessary therefore to remember the apostle's words: "Despise not prophesyings; proving all things; hold fast that which is good; abstain from every form of evil"⁴; and again "Casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ."⁵ So that if we are given an order which fulfils the commandment of the Lord, or contributes to its fulfilment, we must receive it eagerly and carefully as the will of God, fulfilling the saying: "Forbearing one another in the love of Christ."⁶ But when we receive an order from any one that is contrary to the commandment of the Lord, or destroys or corrupts it, then it is time to say: "We must obey God rather than men,"⁷ remembering the Lord's words: "A stranger will they not follow, but will flee from him; for they know not the voice of strangers"⁸; and those of the apostle, who dared for

¹ Mt. v. 41 ἐάν τις ἀγγαρεύσῃ for ὅστις . . . ἀγγαρεύσει *.

² Eph. v. 21.

³ See B. 303 for a similar question.

⁴ 1 Thess. v. 20; 21 δοκιμάζοντες for δοκιμάζετε; 22.

⁵ 2 Cor. x. 5.

⁶ Eph. iv. 2 add Χριστοῦ after ἀγάπη **.

⁷ Acts v. 29.

⁸ Jn. x. 5.

our safety to attack even angels, when he said : “ Though we, or B
an angel from heaven, should preach unto you any gospel other
than that which we preached unto you, let him be anathema.”¹
By which we are instructed that even if he who hinders the doing
of the Lord’s command or persuades us to do what is forbidden
by Him, be ever so close a relation, or exceedingly illustrious,
he ought to be shunned and abominated by every one of those
who love the Lord.

CXV.

How we should obey one another. (R. 64)

C

As servants obey their masters, according to the command
given us by the Lord, “ He that would be great among you, let
him be last of all, and servant of all.”² To which He adds in
more persuasive manner : “ Just as the Son of man came not to
be ministered unto, but to minister.”³ And as the apostle says :
“ Through love of the Spirit be servants one to another.”⁴

CXVI.

*To what length of obedience must we go in order to keep the rule of D
being well-pleasing to God ?* (R. 65)

The apostle showed us this by putting before us the obedience
of the Lord Who “ became obedient unto death, yea the death of
the cross,” having first said : “ Have this mind in you, which
was also in Christ Jesus.”⁵

CXVII.

*He that does not consent to the orders given him daily with a view of
fulfilling the commands already laid on him, but seeks to learn E
an art, what sin does he suffer from and should we tolerate him ?*
(R. 67)

Such a man is both obstinate and self-pleasing and unbe-
lieving, because he has not feared the judgment of the Lord Who
said : “ Be ye also ready : for in an hour that ye think not the
Son of man cometh.”⁶ For if a man expects the Lord daily and 456A
hourly, he strives to pass the day without idleness and cares for
no outside object. But if he has been ordered to learn an art let
him gain the reward of being well-pleasing to God by his obedience
and not incur judgment by procrastination.

¹ Gal. i. 8.

² Mk. x. 44 conflated with parallels.

³ Mk. x. 45 ὥσπερ for καὶ γάρ.

⁴ Gal. v. 13 add τοῦ πνεύματος.

⁵ Phil. ii. 8 ; 5 φρονεῖσθω for φρονεῖτε K.

⁶ Lk. xii. 40.

CXVIII.

What reward has he who is zealous in keeping commands but does not what he is ordered but what he wishes ? (R. 68)

- B The reward of self-pleasing. Since the apostle says : " Let each one of us please his neighbour for that which is good unto edifying " ; and adds with greater importunity : " For Christ also Himself pleased not Himself,"¹ the self-pleaser ought to recognise his peril. And such a man is convicted also of insubordination.

CXIX.

C *Is a man allowed to refuse the work assigned to him and seek another ?* (R. 69)

- Since, as has been said already, the limit of obedience is death, he that refuses the work assigned to him and seeks another, in the first place destroys obedience and plainly has not denied himself ; and secondly is the cause of other and greater evils both to himself and the rest. For he both opens the door of
D gainsaying to others and accustoms himself to it. For since the individual cannot decide for himself what is expedient he often chooses for himself a work that is harmful. And he arouses evil suspicions in the brethren that he has had experience of the work which he seeks beyond that of his fellow-workers. So that in general not to obey is the root of many great evils. But if any one thinks he has a reason for refusing his work let him reveal it to the Superiors² and leave it to their discretion.³

CXX.

*Should a man go away anywhere without mentioning it to the Superior ?*⁴ (R. 80)

- E Since the Lord says : " I am not come of myself, but He sent me,"⁵ how much rather should one of us not allow himself anything ? For he that allows himself anything is clearly guilty of the sin of pride and is subject to the condemnation of the Lord Who said : " That which is exalted among men is an abomination in the sight of God."⁶ So generally to allow anything to oneself is blameworthy.

¹ Rom. xv. 2 ; 3 add αὐτός after γάρ **.

² προστάσι, quite clearly a class of Superiors in the coenobium ; an appeal to a general chapter of abbots is unthinkable. See Intr. p. 40.

³ See Ben. Reg. lxviii.

⁴ Trivial absences, not sufficiently important to be called journeys, seem to be meant.

⁵ Jn. vii. 28 ¶.

⁶ Lk. xvi. 15.

CXXI.

Is it lawful to refuse the heavier tasks ? (R. 82)

457A

He who lives truly in love towards God and is firm in his conviction of the reward to be received from the Lord is not content with things as they are but is always seeking to add to them and longing for something more. Though he should seem to be working beyond his strength he is not free from anxiety, as if he had fulfilled all that was required ; but he is always striving as one who falls short of what is due from him, hearing the Lord's B commands : " When ye have done all the things that are commanded you, then say, We are unprofitable servants ; we have done that which was our duty to do." ¹ He hears too the apostle to whom the world was crucified, and he unto the world, not ashamed to say : " I count not myself yet to have apprehended. But one thing I do, forgetting the things which are behind, and stretching forward to the things that are before, I press on towards the goal unto the prize of the high calling of God in Christ Jesus." ² C It was he who, though he had the right since he preached the Gospel to live of the Gospel, said : " In labour and travail, working night and day, not because we have not the right, but to make ourselves an example unto you, that ye should imitate us." ³ Who then is so senseless and unbelieving as ever to be content with things as they now are and to refuse any work as too heavy, or as toilsome ?

CXXII.

If a man punished by being forbidden to receive a blessing ⁴ says, D Unless I get a blessing I will not eat, must we bear with him ?
(R. 133)

He that has inflicted the punishment will judge assuredly whether the fault deserves so great a punishment as that the man should be prevented even from eating. But if a man is merely judged unworthy of the blessing and though allowed to eat will

¹ Lk. xvii. 10 διατεταγμένα for διαταχθέντα **, add τότε before λέγετε **, omit ετι.

² Phil. iii. 13 ; 14.

³ 2 Thess. iii. 8 ; 9.

⁴ εὐλογία. Some small gift bestowed as a symbol of fellowship, perhaps *pain b'nit*. Cf. *Hist. Laus.* xxv. 3. Or it may refer to a blessing in the usual ecclesiastical sense. It cannot = the Eucharist. See B. 44 where deprivation of food (ἀστία) and separation (from prayer, ἀφορισμός) are mentioned as penalties. Here the punishment is by itself mild : ἀστία may be added to increase its severity.

E not do so, let him be judged on this account disobedient and contentious. At the same time let him consider himself and know that he is not healing himself by seeking this but that he is adding sin to sin.

CXXIII.

If any man grieves that he is not allowed to do what he cannot do well should we bear with him ? (R. 176)

Concerning this we have said in many places, that in general to use one's own will or to allow it free course is contrary to sound reason ; and not to submit to the decision of the majority ¹ is as
458A dangerous as disobedience and gainsaying.

CXXIV.

If by chance a man finds himself with heretics or heathen,² must he eat with them or salute them ?

The Lord in no way forbade the common and general salutation, for He said : “ If ye salute your friends only what do ye
B more than others ? Do not even the Gentiles thus ? ” ³ But as for eating with them we have a command from the apostle, showing in whose case we must avoid it. “ I wrote unto you in my epistle to have no company with fornicators ; and not altogether with the fornicators of this world, or with the covetous and extortioners, or with idolaters ; for then must ye needs go out of the world ; but now I write unto you not to keep company, if any man that is named a brother be a fornicator, or covetous, or an idolater, or a reviler, or a drunkard, or an extortioner ; with such an one, not to eat.” ⁴

C

CXXV.

If a man who is entrusted with a work does something contrary or over and above what has been commanded him without special admonition, should he retain the work ?

To take anything for oneself is absolutely displeasing to God ; and it is neither fitting nor expedient in those who are desirous to
D keep the bond of peace. But if a man persists in his recklessness it is expedient that his work be taken from him.⁵ For he does

¹ But this is democracy, guarded against in F. 45 ! R. has “ uel multorum uel eorum qui praesunt,” which suggests that ἡ τῶν προσεστώτων has dropped out. ² Ἑλλήνων.

³ Mt. v. 47 φίλους for ἀδελφούς K, οὕτω for τὸ αὐτό K.

⁴ 1 Cor. v. 9 ; 10 add καὶ before οὐ K, omit τοῖς before πλεονέκταις **, ὀφείλετε for ὠφείλετε K ; 11.

⁵ Illustrations occur to the mind from modern trade-union practice.

not keep the command of him that said: "Brethren, let each man, wherein he was called, therein abide."¹ And in more moving words: "Not to think of himself more highly than he ought to think, but so to think as to think soberly, according as God hath dealt to each man a measure of faith."²

CXXVI.

How can a man avoid taking pleasure in eating? (R. 48) E

By taking as his criterion what is fitting and having it always as his guide and teacher as to what things should be taken for use, whether they are pleasant or unpleasant.

CXXVII.

Some say that it is impossible for a man to avoid anger; is this true? (R. 79) 459A

If it is possible for a soldier to be angry in the presence of his king³! But not even so is what you have said right. For if the sight of a man who is of equal honour according to nature has prevented passion owing to the pre-eminence of his dignity, how much more should this result be secured if a man is convinced that he has God as the seer of his inward motions? For God Who searches the hearts and reins sees the motions of the soul far more than man sees what is before his eyes.

CXXVIII.

If a man wishes to practise abstinence beyond his strength so that he is hindered in fulfilling the commandment set before him, must we permit him so to do? (R. 88)

The question does not seem to me to be rightly framed. For abstinence consists not in refraining from material foods, whereby the severity to the body condemned by the apostle results, but in complete giving up of one's own will. But how great is the danger of falling from the Lord's commandment owing to one's own will is clear from the apostle's words: "Doing the desires of the flesh and of the thoughts, and we were by nature children of wrath."⁴

¹ 1 Cor. vii. 24.

² Rom. xii. 3. Cf. *Ep.* xxii. 2, for this answer.

³ The thought of *Praevia Inst. Asc.*

⁴ Eph. ii. 3 ἡμεν for ἡμεθα K.

CXXIX.

D *He who fasts much but when he eats cannot endure common food which course should he pursue, to fast with the brethren and eat with them, or by reason of his immoderate fasting to have need of other food when he comes to eat ?* (R. 89)

Times of fasting are not dictated by the wishes of the individual but by the needs of those who have embraced the religious life. E So the Acts of the Apostles tell us and we learn from elect David.¹ So if any man fasts in such fashion he is counted worthy of receiving power to fast. "For he is faithful that promised."²

CXXX.

460A *How must we fast when a fast is necessary in order to fulfil one of the demands of religion—by compulsion or willingly ?* (R. 90)

Since the Lord says : "Blessed are they that hunger and thirst after righteousness,"³ everything that contributes to godliness brings danger with it if it is not done with willingness and zeal. Accordingly it is not without danger when the faster fasts unwillingly ; but to fast on the occasion of such needs as these⁴ is necessary, for the apostle has told us of this also in addition to his other good actions for our instruction, "In fastings oft."⁵

CXXXI.

Does he act aright who partakes not of the same dishes as the brethren but seeks other food ? (R. 91)

Generally speaking to seek food is against the commandment, for the Lord said : "Seek not ye what ye shall eat or what ye shall drink, and be ye not of doubtful mind," and in more reproachful c terms He added : "for all these things do the nations seek after."⁶ But it is the part of the proper officer to fulfil diligently the words : "And distribution was made unto each, according as any one had need."⁷

CXXXII.

What of the man who says, This harms me, and grieves if something else is not given him ? (R. 92)

Clearly he has not got the hope that Eleazar⁸ possessed nor

¹ See Ps. xxxv. 13 (?). "elect" is absent from some MSS.

² Heb. x. 23†.

³ Mt. v. 6.

⁴ R. adds "et maxime cum desideramus aliquid impetrare a Domino."⁵ 2 Cor. xi. 27†.

⁶ Lk. xii. 29 ; 30 omit τοῦ ἁέμου *.

⁷ Acts iv. 35.

⁸ See 2 Mac. vi.

does he know the love of him ¹ who is entrusted with the care of D all, including himself. But generally speaking a man ought not to allow himself to judge about what is harmful or beneficial, but should leave it to him to whom is entrusted the task of judging what is beneficial to each man and who seeks primarily the benefit of his soul and in the second place cares for the needs of his body according to the will of God.

CXXXIII.

What if a man murmur because of food ? (R. 93)

E

He receives the condemnation of those who murmured in the desert. For the apostle says : " Neither murmur ye, as some of them murmured, and perished by the destroyer." ■

CXXXIV.

What if a man in his anger refuses to accept something that he needs ? (R. 96)

Such a man deserves not to receive when he does ask, until the Superior decides that he is cured of his fault, or rather his faults.

CXXXV.

May a man ask for more than usual when he is fatigued ? (R. 94) 461A

If he has incurred the fatigue on account of the reward promised by God, he ought not to seek in this way alleviation of his toil, but to prepare himself for the reward of the Lord ; knowing that as he will be counted worthy of the reward for his labour so will B he also be of comforting at the hands of the compassionate God in return for his affliction. However he that has been bidden to follow the Scripture practice : " Distribution was made unto each according as each had need " ³ is necessarily bound to know each of those who are fatigued ⁴ and to care for them in appropriate manner.

CXXXVI.

Is it necessary that all should be gathered together at the hour of lunch⁵ ? and how shall we treat him that stays behind and C comes after the meal has begun ? (R. 97)

If he has stayed behind owing to necessities of place or work, then as one who keeps the command of him who said : " Let

¹ i.e. the Superior, or perhaps the steward.

² 1 Cor. x. 10.

³ Acts iv. 35 ; quoted Ben. Reg. lv.

⁴ F. 19 (362c) provides for such cases.

■ τοῦ ἀρίστου. One meal a day only, see F. 21 (366A) and note thereon.

each man, wherein he was called, therein abide with God,"¹ he who superintends the common discipline after investigation will pardon him. But if he could have come in time but did not make haste, though he knew full well he would incur the accusation
D of carelessness, let him remain without food until the fixed time on the following day.

CXXXVII.

*Is it right for a man to decide to abstain, for example, for a given time from something to eat or drink?*² (R. 181)

Since the Lord said: "Not to do mine own will, but the will of him that sent me,"³ every judgment of a private will is
E dangerous. David knew this when he said: "I swore and determined to keep the judgments of thy righteousness,"⁴ not my own desires.

CXXXVIII.

Is it right that any man in the brotherhood should be allowed to fast or watch more than the rest, according to his own will?

The Lord said: "I am come down from heaven, not to do mine own will, but the will of the Father that sent me"⁵; so whatever a man does according to his own will is the work of him
462A that does it and is alien to piety. And there is a fear lest he be told by God in regard to what he seems to do: "To thee shall be his conversion and thou shalt rule over him."⁶ And to want to do more in comparison with others, even in actual good things, is a vice of contention springing from vainglory, which the apostle shows to be forbidden, saying: "For we are not bold to number or compare ourselves with certain of those that commend themselves."⁷ Wherefore, laying aside our own desires and the desire of seeming to do anything above the rest, we must obey the apostle
B who warns us: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."⁸ For contention and vainglory and self-pleasing are altogether alien to those who strive in the good contest lawfully. Wherefore it saith, in one place: "Let us not be vainglorious,"⁹ in another, "But if any

¹ 1 Cor. vii. 24.

² Cf. *Ep.* cxcix. 28: "It has seemed to me ridiculous that anyone should make a vow to abstain from swine's flesh. Be so good as to teach men to abstain from foolish vows and promises"; also *Hist. Laus.* prol. 9.

³ Jn. vi. 38.

⁴ Ps. cxix. 106. Bas. ὡμοσα with ART, Sw. (N) ὁμώμοσα.

⁵ Jn. vi. 38 ἐκ for ἀπό K, add πατρός after με.

⁶ Gen. iii. 16.

⁷ 2 Cor. x. 12.

⁸ 1 Cor. x. 31.

⁹ Gal. v. 26†.

man seemeth to be contentious, we have no such custom, neither the Churches of God ”¹; and again elsewhere: “ We ought not to please ourselves ”; to which he added in moving words: c “ For Christ also pleased not himself.”² But if any man thinks he needs more, whether in fasting or watching or from any other cause, let him reveal his reason for needing more to those who are entrusted with the common care, and abide by their decisions. For it will often be necessary to satisfy his needs in some other way.

CXXXIX.

When fasting is prolonged we become enfeebled for our work ; which D then had we better do—hinder our work on account of fasting, or neglect fasting on account of work ?

We should make use of both fasting and eating in a fashion appropriate to piety ; in order that we may fast when God’s commandment must be accomplished by fasting, and when again the commandment of God demands food to strengthen the body, that we may eat, not as gluttons, but as God’s workmen. For E we must keep the apostle’s words : “ Whether ye eat or drink, or whatsoever ye do, do all to the glory of God.”³

CXL.

If a man does not show self-control as regards harmful foods, but partakes of them freely and incurs illness, should we care for him ?

Lack of self-control is clearly wicked and it is specially necessary to take measures for the healing of this vice. For God in His goodness, wishing to show how great an evil lack of self-control is, has often allowed the soul to fall into the vice of incontinence as regards what harms the body, on the chance that it may come to perceive the damage it has received through the bodily harm incurred by incontinence, and may be guided to complete continence. But to care for the body in the case of those who are suffering from the results of incontinence is reasonable and in accordance with kindness, but it should be done thoughtfully and not without examination, lest in caring for the body we leave the soul uncared for. So that if we see such a man as I have described B properly disciplined by the care given to his body and with all his vices, caring for his soul, then let us apply the bodily care. But if he accepts the care for his body but is convicted of despising his soul, it is better that such a man be left in his pains which he endures as a result of his lack of control, until in course of time he

¹ 1 Cor. xi. 16.² Rom. xv. 1 ¶ ; 3.³ 1 Cor. x. 31.

come to perceive his own case and the risk of eternal punishment and return to caring for the health of his soul. For "when we are judged we are chastened of the Lord lest we should be condemned with the world."¹

CXLI.

*Is it right if strangers are found in the workshops, or even some of the residents having left their own place?*² (R. 101)

If any one is found doing this, with the exception of him who is entrusted with the oversight of the workers and the management of their work, let him be prevented from the legitimate going out, as one who destroys the discipline and harmony of the members; and sitting in one place, which has been judged suitable for punishment, let him work without distraction and more laboriously than usual, until he learns to keep the apostle's words: "Let each man, wherein he was called, therein abide with God."³

CXLII.

May craftsmen receive work from any man without the permission of him who is entrusted with the care of these matters? (R. 102)

Let each party, both the giver and the receiver, be subject to the condemnation of the thief, or of the thief's accomplice.

CXLIH.

How should the workmen care for the tools⁴ entrusted to them? (R. 103)

First of all as things consecrated and offered to God⁵; secondly remembering that without them they cannot render the diligent service that is due from them.⁶

CXLIV.

What if a man loses a tool through carelessness or spoils it contemptuously? (R. 104)

Let him that spoils it be judged sacrilegious, and he that loses it guilty of sacrilege, since they are all dedicated to the Lord and offered to God.⁷

¹ 1 Cor. xi. 32.

² Cf. *Ep.* xxii. 2: "No one ought to be found going from one workshop to another."³ 1 Cor. vii. 24.

⁴ σκεύη.
⁵ Ben. *Reg.* xxxi.: "let him look upon all the vessels (vasa = σκεύη) of the monastery and all its substance as consecrated, just as much as the altar vessels."

⁶ R., altering the sense: "deinde tamquam qui non possint sine ipsis devotionis et studii sui emolumenta consequi."

⁷ Cf. Ben. *Reg.* xxxi.; see above.

CXLV.

What if a man lends to another or borrows anything on his own C responsibility? (R. 105)

Let him be condemned as insolent and stubborn. For these things belong to him whose care they are and who manages them.

CXLVI.

But supposing the Superior demands a tool from him owing to the urgency of his need and he refuses? (R. 106) D

How can a man who has given himself and his members¹ to serve others' needs in the love of Christ dispute about tools with the Superior to whom the care even of tools belongs?

CXLVII.

If he who is engaged in the cellar or kitchen or similar work fails to E appear at the regular time of psalmody and prayer, does his soul escape harm? (R. 107)

Each man keeps his own rule by doing his own work, like a member in the body. And he suffers harm if he neglects the task assigned him: he is in grievous peril because he is plotting against the common good. So let him fulfil with all his heart what is written: "Singing and making melody with your hearts to the 465A Lord."² And if he cannot join the rest with his bodily presence, let him not be disturbed for he is doing what is written: "Let each man, wherein he was called, therein abide."³ But we must beware lest any one, able to fulfil his allotted task in good time and set an example to others, urge as an excuse that he is busy with work, thus putting a stumblingblock in the way of the rest, and thereby incur the condemnation of the careless.

CXLVIII.

What measure of authority in administration has he who is entrusted with the care of the cellar? ⁴ (R. 111) B]

As regards him who entrusted him with the regulation of this department after previous examination, let him remember the words of the Lord Himself Who said: "I can do nothing of myself."⁵ But as regards those for whom he cares, let him

¹ Cf. Ben. Reg. lviii.: "for he knows that henceforward he will not have power even over his own body."

² Eph. v. 19 ἐν ταῖς καρδίαις for τῇ καρδίᾳ.

⁴ Cf. Ben. Reg. xxxi.

³ 1 Cor. vii. 24.

⁵ Jn. v. 30.

remember the need of each. For it is written : " Distribution was made unto each according as each had need." ¹ And the same principles apply to all who attempt such responsibilities.

CXLIX.

C *What is the judgment on the steward ² if he does anything with favouritism or contentiousness ?* (R. 112)

Since the apostle in one place bids us do nothing by partiality and in another declares : " But if any man seemeth to be contentious, we have no such custom, neither the Churches of God," ³ let such a man be declared alien to the Church of God until he be reformed. We must however with much care test what each
D man is fit for, and so allot all work whatsoever ; lest those who allot what is not suited to a man be condemned as bad stewards both of souls and of the Lord's commandments, and lest those to whom work is allotted think to find in this an excuse for sin.

CL.

What if a man through carelessness fails to give his brother what he needs ? (R. 113)

E His condemnation is clear from the Lord's words : " Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels ; for I was an hungred, and ye gave me no meat ; I was thirsty, and ye gave me no drink etc." ⁴ And : " Cursed be every man that doeth the works of the Lord negligently." ⁵

CLI.

466A *May he who serves speak with a loud voice ?* (R. 130)

The need of the hearers defines the measure of the voice. Therefore if it is too low and sluggish it is more like whispering and deserves condemnation ⁶ ; but if it is louder than necessary, the listener being able to hear quiet speech, then it becomes the
B clamour that is condemned. Unless it be that the sluggishness of the hearer compels us to use clamour, and, so to speak, awake him out of sleep. For this the Lord also is narrated to have done, as the evangelist says : " Jesus *cried* and said, He that believeth, believeth not on me, but on him that sent me." ⁷

¹ Acts iv. 35.

² See Intr. p. 41.

³ 1 Cor. xi. 16.

⁴ Mt. xxv. 41 add *οἱ* before *κατηραμένοι* K ; 42.

⁵ Jer. xlviii. 10. Sw. (B) omits *πᾶς*.

⁶ Seems to refer to the necessary conversation of him who waits at meals. Whispering is more annoying than a low ordinary tone. A book was read at meals (B. 180).

⁷ Jn. xii. 44.

CLII.

If a man fulfilling his daily service in the kitchen as his turn comes round becomes over-tired so that he is hindered for some days in performing his accustomed task, should we assign such work C to him ? (R. 131)

We have already said that he who is entrusted with the arrangements for work should frame his commands having regard to both the suitability and the strength of the worker, lest he be told: "Thou who framest trouble as a statute."¹ Yet he who receives commands must not gainsay; for there are no limits to obedience except death.²

CLIII.

How ought the sister who is entrusted with the wool to keep it, and D how ought she to attend to the workers ? (R. 132)

She should regard the wool as a trust from God; and she must assign and distribute to each sister her proper work without contention or favouritism.³

CLIV.

E

If it should happen that the brethren, being few in number and serving a larger number of sisters,⁴ are compelled to separate from one another, is the state of affairs free from danger ?

If their service is approved by the commandment of the Lord and is rendered in a godly manner, then each worker succeeds in pleasing God by doing his own work. But their unity with each 467A

¹ Ps. xciv. 20.

² Obedience unto death is prescribed in F. 28, B. 116.

³ See Intr. p. 38.

⁴ Miss Bateson, *Transactions of the Royal Hist. Soc.* vol. iii. (1899), says of this passage: "The contingency is contemplated in which the number of brethren may be so small that they must serve the nuns singly" (i.e. when they visit them to conduct services). I do not think this a possible explanation. The Greek is πλείοσιν ἀδελφαῖς ἐξυπηρετουμένους . . . διαμεριζομένους πρὸς τὰ ἔργα. "Serving" must be the same as in F. 33 (377A) ὑπηρετεῖτωσαν δὲ καὶ ταῖς τοῦ σώματος χρειαῖς ἄλλοι τινές, and ἔργα cannot = celebrations of the Eucharist. The contingency is rather that found in a double monastery which has begun as a women's convent with a priest or two attached and a few lay-brothers to do hard manual work for the nuns. The men are organised in a coenobium but remain subordinate to the women. The common life with its round of prayer is impaired by the necessary duties of the few men. One might be digging in the fields, another carting, another mending the roof, and corporate observance of the Hours would become impossible. See Intr. p. 38.

other consists in the fact that they are all of one soul and one mind fulfilling the apostle's words : " Though I am absent in the flesh, yet I am with you in the spirit." ¹

CLV.

We who serve the sick in the hospital are taught ² to serve them with such a disposition as if they were brothers of the Lord. Now if the man who receives our service cannot be given this title, how ought we to attend to him ?

- B Since the Lord said : " Whosoever shall do the will of my Father which is in heaven, he is my brother and sister and mother," ³ if a man is not such as is described, but is convicted of being a sinner worthy of that sentence : " He that committeth sin is the bondservant of sin," ⁴ he needs first of all exhortation and admonition from the Superior. But if he persists in the same conduct, the condemnation pronounced by the same Lord clearly rests upon him : " The bondservant abideth not in the house," ⁵
- C and that by the apostle who advised : " Put away the wicked man from among yourselves." ⁶ In this way those who serve will be free from doubt and all who live together will be in safety. ⁷

CLVI.

Ought he who is entrusted with the care of the cellar or other place to have the care of it always or to be changed ?

- If he keeps his knowledge of good order and the accurate
- D observance of the rule, then it is superfluous to make a change, or rather it is fraught with serious difficulty. But it is necessary for him to have an associate who must gradually be taught his duties, lest when there is need of a successor we be disturbed finding ourselves at a loss for lack of one, and be compelled as often happens to introduce a man who is unfit ; in such cases it happens necessarily owing to his inexperience that strict discipline is corrupted and proper order relaxed.

CLVII.

- E *With what kind of disposition must one serve God ? and in general what is this disposition ?* (R. 14)

I deem a good disposition to be a desire of pleasing God, that is vehement, insatiable, firmly fixed, and unchangeable. It is

¹ Col. ii. 5.

² Mt. xii. 50 ες for ὅστις*, οὗτος for αὐτός.

⁵ Jn. viii. 35.

⁷ B.'s philanthropy was based on passages of the N.T. other than those of the Sermon on the Mount which appeal most to-day.

³ See B. 186, question.

⁴ Jn. viii. 34.

⁶ 1 Cor. v. 13.

attained by wise and continuous contemplation¹ of the majesty of the glories of God, by good thoughts, and ceaseless remembrance 468A of the blessings that have come to us from God. From this there is born in the soul fulfilment of the commandment : “ Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thy mind,”² after the pattern of him that said : “ Like as the hart desireth the springs of water, so longeth my soul after thee, O God.”³ With such a disposition therefore should we serve God fulfilling the apostle’s words : “ Who shall separate us from the love of Christ ? shall tribulation, or anguish, or persecution, or nakedness, or danger, or the sword, etc.”⁴ B

CLVIII.

With what disposition ought one to receive a punishment ? (R. 24)

Such as befits a son who is sick and at death’s door, and receives treatment at the hands of one who is at once his father and a doctor ; though the method of treatment is bitter and painful, yet he must be fully convinced of both the love and the experience of him who inflicts the punishment and must desire to be healed. C

CLIX.

How shall we characterise one who is cross with him that rebukes him ? (R. 25)

He knows neither the peril of sin, especially as regards God, nor the gain that comes from repentance, nor has he believed the words : “ He that loveth chastiseth diligently,”⁵ and he has made D himself a stranger to the benefit described by him who said : “ A righteous man will correct me in mercy and reprove me.”⁶ Moreover the intercourse of such a man with the brethren is harmful, for he draws them away from their spiritual contest.

CLX.

With what disposition ought we to serve the brethren ? (R. 36)

As if we offered our service to the Lord Who said : “ Inasmuch E as ye did it unto one of these my brethren, even one of these least, ye did it unto me.”⁷ Now it contributes towards the

¹ θεωρία (R. *theoria*, Lat. Interp. *contemplatione*) ; not yet differentiated from other forms of meditation.

² Mk. xii. 30 omit καὶ ἐξ ὅλης τῆς ψυχῆς σου*, ισχύος before διανοίας*.

³ Ps. xlii. 1.

⁴ Rom. viii. 35 omit ἡ λυμός**.

⁵ Prov. xiii. 24.

⁶ Ps. cxli. 5.

⁷ Mt. xxv. 40. Ben. *Reg.* xxxvi. quotes the opening lines of this answer.

attaining of such a disposition if those who receive our care are worthy. Wherefore the Superiors must attend to them the more zealously lest loving their bodies they become slaves of the belly and of lusts, but rather that through perfect endurance as befits those who love Christ and God, they may become an object of boasting to the Lord and a reproach to the devil, like righteous Job.

CLXI.

469A *With what humility ought one to receive services proffered by one's brother ?* (R. 37)

As a servant receiving services from a master, with the humility shown by the apostle Peter when the Lord served him. For we learn from his example the peril of those who do not accept such services.

CLXII.

B *What manner of love ought we to have among ourselves ?* (R. 38)

Such as the Lord showed and taught when He said : " Love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends." ¹ But if one must lay down life, how much rather is it necessary to show zeal in minor matters ? not having regard to human conventions, but with the object of pleasing God to attain what is profitable for each one.

CLXIII.

In what way can a man attain love towards his neighbour ? (R. 39)

First by fearing the condemnation of those who transgress the commandment of the Lord Himself Who said : " He that obeyeth not the Son shall not see life, but the wrath of God will abide on him." ² Next by seeking to gain eternal life, for " his commandment is life eternal." ³ " But the first and great commandment is : Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength ; and a second like unto it is this, Thou shalt love thy neighbour as thyself." ⁴ Then by desiring to become like unto the Lord Who said : " A new commandment give I unto you, that ye love one another, even as I have loved you." ⁵ Further, by pondering such considerations as this : if a brother is a benefactor we owe him even on grounds

¹ Jn. xv. 12 add ἐγώ * ; 13.

² Jn. iii. 36 add τὴν before ζῶσιν K.

³ Jn. xii. 50.

⁴ Mt. xxii. 37-38 conflated with parallels** ; 39.

⁵ Jn. xiii. 34 add ἐγώ *.

of humanity the love which even the Greeks cherish, as the Lord E shows us in the Gospel: "And if ye love them that love you, what thank have ye? for even sinners love those that love them."¹ Whereas if a brother does harm, even so we ought to love him—not only because of the commandment, but because he confers greater blessings; if indeed we believe the Lord's words: "Blessed are ye when men reproach you, and persecute you, and say all manner of evil words against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."²

CLXIV.

470A

*What is the meaning of, Judge not, and ye shall not be judged*³?
(R. 77)

Since the Lord in one place says: "Judge not, and ye shall not be judged"³ and in another bids us judge righteous judgment,⁴ we are not prevented from judging altogether but are taught that there are different sorts of judging. The apostle has told us clearly in what cases we are to judge, and in what to refrain from judging. As regards things which lie within the discretion of the B individual and are not the subject of precepts of Scripture, he says: "But thou, why dost thou judge thy brother?" and again: "Let us not then judge one another any more."⁵ But as regards things that displease God, he condemns those that judge not and produces his own judgment. Thus: "I verily, being absent in body but present in spirit, have already, as though I were present, judged him that hath so wrought this thing, in the name of our Lord Jesus Christ, ye being gathered together, and my spirit, with the power of the Lord Jesus, to deliver such a one unto Satan for the destruction of the flesh, that the spirit C may be saved in the day of the Lord Jesus."⁶ Accordingly if anything lies within our discretion or, as often happens, is uncertain, we ought not to judge our brother in respect of it. So at least the apostle says in his words about things of which we are ignorant. "Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness and make manifest the counsels of the hearts."⁷ But there is inexorable necessity that we vindicate the judgments of God, lest the man who keeps silence participate in the wrath of God. The one exception is the man who does the same as he who is accused and therefore has no liberty to judge his brother, for

¹ Lk. vi. 32.² Mt. v. 11 add ῥῆμα K; 12.³ Lk. vi. 37.⁴ See Jn. vii. 24.⁵ Rom. xiv. 10; 13.⁶ 1 Cor. v. 3 add ὡς before ἀπὸν K; 4 add Χριστοῦ K, omit ἡμῶν after (2nd) κυρίου*; 5.⁷ 1 Cor. iv. 5.

D the Lord's words are said to him : " Cast out first the beam out of thine own eye ; and then shalt thou see clearly to cast out the mote out of thy brother's eye." ¹

CLXV.

How shall a man know whether he is moved by a godly zeal against his brother or is simply angry ? (R. 78)

If against every sin he feels the emotion described in the words :
E " Thy zeal hath consumed me, because thine enemies have forgotten thy words," ² then the zeal is clearly from God. Though even then there is need of wise discretion with a view to the edifying of faith. But if this disposition has not first been in the soul and moved it, then the movement is inconsistent and the object of piety is in no way preserved.

CLXVI.

471A *With what disposition ought we to listen to him who urges us to keep the commandment ?* (R. 84)

With the same disposition as the child consumed by hunger obeys the nurse who calls him to eat ³ ; or as any man desiring to live obeys him who gives him the necessaries of life. Or rather much more eagerly in proportion as eternal life is more precious than this present life. For the Lord says : " The commandment
B of God is life eternal." ⁴ Just as the act of eating is to bread, so working is to the commandment, for the Lord Himself says elsewhere : " My meat is to do the will of my Father which sent me." ⁵

CLXVII.

Of what sort should the soul be which has been counted worthy of being occupied in the work of God ? ⁶ (R. 85)

Like that which said : " What am I, O Lord, my Lord, and what is my house, that thou hast loved me ? " ⁷ and fulfilling the

¹ Mt. vii. 5.

² Ps. cxix. 139. Bas. ὁ ζῆλος σου . . . τῶν λόγων σου with $\aleph^{ca}$ AT and $\aleph^{ca}$ RT respectively, as against Sw.'s $\aleph$ text ὁ ζῆλος τοῦ οἴκου σου . . . τῶν ἐντολῶν σου.

³ R. ad ubera.

⁴ Jn. xii. 50 $\P$.

⁵ Jn. iv. 34.

⁶ ἐν τῷ ἔργῳ τοῦ θεοῦ. The Divine Office in St. Benedict is *Opus Dei* (Reg. xlvii). B.'s answer does not reveal the exact sense in which *opus* is used ; probably it means the entire monastic life including the Divine Office.

⁷ 2 Sam. vii. 18 ὅτι ἠγάπησάς με, Sw.'s (B) text ἠγάπηκας.

words : " Giving thanks unto the Father, who hath made us meet C to be partakers of the inheritance of the Saints in light ; who delivered us out of the power of darkness, and translated us into the kingdom of the Son of his love." ¹

CLXVIII.

With what disposition must one receive a garment or shoes,² of any kind whatsoever ? (R. 95)

If the article is too small or too big for his size a man must make his requirement known with becoming modesty ; but if he D makes difficulties because of its poor quality or because it is not new, then let him remember what the Lord said : " The labourer " —not just any one—" is worthy of his food." ³ And let him search his conscience whether he has done anything worthily of the commandments or promises of the Lord. And then he will not seek anything else but will hesitate concerning what has been given him as if he were receiving beyond his merit. For we must take what is said about food as a kind of rule applying to every matter of the needs of the body.

CLXIX.

If a younger brother be ordered to teach something to one who is E senior to him in years, how shall he behave towards him ? ⁴ (R. 100)

As one who fulfils a service according to the command of the Lord God ; fearing lest he fall into the condemnation pronounced by him who said : " Cursed be every one that doeth the works of the Lord carelessly " ⁵ ; but at the same time taking precautions 472A lest blinded with pride he fall into the condemnation of the devil. ⁶

CLXX.

Should we pay heed to a man in proportion to his greater or less degree of virtue ? (R. 115)

I think in all such cases we ought to observe what the Lord laid down in reference to the forgiveness of sins : " Her sins, B which are many, are forgiven ; for she loved much ; but to whom little is forgiven, the same loveth little " ⁷ ; and what the apostle

¹ Col. i. 12 ; 13.

² Cf. F. 22, B. 90.

³ Mt. x. 10.

⁴ Seems to imply that " seniors " refers to spiritual pre-eminence, not age ; see Intr. p. 42.

⁵ Jer. xlviii. 10.

⁶ Cf. 1 Tim. iii. 6.

⁷ Lk. vii. 47.

commanded in regard to elders : " Let the elders that rule well be counted worthy of double honour, especially those that labour in the word and in the teaching." ¹

CLXXI.

If an inferior ² is grieved because one who is more religious is preferred to him, how shall we treat him ? (R. 116)

Such a man is clearly condemned as of an evil nature by the parable in the Gospel in which the Lord says to those who were grieved because certain men were rewarded equally with them : " Is thine eye evil because I am good ? " ³ And the judgment of God that falls on such a man and others like him is clear from the words of the prophet : " A reprobate is despised before him ; but he glorifies those that fear the Lord." ⁴

CLXXII.

With what fear, what conviction, what disposition, should we receive the body and blood of Christ ? ⁵ (R. 134)

As regards fear, the apostle teaches us when he says : " He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself." ⁶ Conviction is implanted in us by faith in the words of the Lord : " This is my body which is given for you : this do in remembrance of me " ⁷ : and in the witness of John, who first described the glory of the Word and then added the manner of His Incarnation, saying : " The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only-begotten of the Father), full of grace and truth." ⁸ Further we believe the words written by the apostle : " Being in the form of God, he counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men ; and being found in fashion as a man, he humbled himself, becoming obedient unto death, yea, the death of the Cross." ⁹ When therefore the soul, believing these words, and others of similar tenor and importance, understands the majesty of the glory, and wonders at the exceeding measure of humiliation and obedience, in that One so great obeyed the Father unto death, that we might live, then I think it achieves a disposition of love both towards God the Father, Who " spared not his own

¹ 1 Tim. v. 17.

² Cf. B. 169.

³ Mt. xx. 15 εἰ for ἡ K.

⁴ Ps. xv. 4.

⁵ Cf. B. 109, 110.

⁶ 1 Cor. xi. 29 add ἀναξίως K.

⁷ Lk. xxii. 19.

⁸ Jn. i. 14.

⁹ Phil. ii. 8-8.

Son, but delivered him up for us all,"¹ and towards His only begotten Son, Who became obedient unto death for our redemption and salvation. And then he will be able to obey the apostle who prescribes a good conscience in these matters as a kind of rule for those who are sound in the faith, saying: "For the love of Christ constraineth us; because we thus judge, that if one died for all, therefore all died. And he died for all, that they that live should no longer live unto themselves, but unto him who for their sakes died and rose again."² Such a disposition and preparation ought he to have who partakes of the Bread and the Cup.

CLXXIII.

C

*May conversation take place at the hour when the Office is being held within the house*³? (R. 137)

No, except by those who are responsible for the care and maintenance of good order, and the arranging of work, and then only in cases of urgent need; and not even then without deliberation but with careful consideration both of place and discipline and reverence and the avoidance of offence. For all others silence is necessary. For if at the time of talk even among those who are entrusted with the word of teaching, the first is bidden to keep silence if a revelation comes to another, how much more is silence necessary for the rank and file at the time of the singing of the Office.⁴

¹ Rom. viii. 32.

² 2 Cor. v. 14 add εἰ before εἰς; 15.

³ τῆς κατ' οἶκον ψαλμωδίας. Another translation is "at the hour of the Office in the several houses." Conceivably the monks were organised in groups within the monastery and the Office was said in groups. We have seen elsewhere (see notes on F. 35) that the "Superiors" may represent in some cases the Superiors of suppressed monasteries. Perhaps some group-organisation was kept up within the larger unit. Cf. *Hist. Laus.* vii. 2, 5 where the Nitrian monks are said to live either alone or in groups, and "the strains of psalmody arise from each habitation"; and Jerome's version of Pachomius' rules, where the *praepositi domorum* are the Superiors of the various houses within the big monastery (Ladeuze, *Cénobitisme pachomien*, p. 293). Against such a theory may be put B.'s attitude towards the common life, F. 3, 7; such a practice would have blunted its idealism. But there are occasional hints in the Shorter Rules which suggest that B. is tolerating practices which the Longer Rules would exclude. See Intr. p. 17.

⁴ Some monks being engaged in necessary work do not attend the Offices. They must refrain even from conversation about their work during these times; only their superintendent may speak.

CLXXIV.

How can one do the commandment of the Lord from the heart and eagerly? (R. 150)

The experience of something sweet and beneficial, and even the expectation of anything of the kind, naturally implants in the soul thoughts and desires concerning it. If then any one hates and abominates unrighteousness and cleanses himself from all sin—which causes in the soul sluggishness and drawing back
E as regards the righteous acts of God, just as diseases cause satiety in the body and distaste for food; and if he is convinced that the commandment of God is eternal life, and everything promised to those that keep them is true, then he attains the disposition of him who said: “The judgments of the Lord are true, righteous altogether; desirable above gold and much precious stone, and sweeter than honey and the honeycomb. For thy servant keepeth them, and in keeping them there is great reward.”¹

474A

CLXXV.

How do we discern him that loves his brother according to the commandment of the Lord? and how is he that does not love thus discovered? (R. 155)

There are two prime characteristics of love: to feel grief and anxiety when the loved one is injured; and to rejoice at and strive for his advantage. Blessed therefore is he that grieves
B over the sinner, whose peril is so terrible; and that rejoices over the virtuous man, whose gain is incomparable, as it is written.² Moreover, Paul the apostle testifies saying: “If one member suffers, all the members suffer with it”—which is absolutely in accord with the love of Christ: “and if one member is honoured, all the members rejoice with it”³—with the purpose that is of pleasing God. And he that does not have these dispositions is clearly not a lover of his brother.⁴

CLXXVI.

*Who are the enemies we are told to love? and how shall we love our
C enemies? by good deeds towards them only, or in actual disposition too? and is this possible? (R. 156)*

It is the characteristic mark of an enemy to injure and plot against every one. Therefore, whoever he be that injures another would be called an enemy; and especially the sinner. For, so far as in him lies, he injures in various ways and plots against

¹ Ps. xix. 10; 11.

² Perhaps a reference to Mt. v. 4.

³ 1 Cor. xii. 26 ἐὰν πάσῃ for εἴτε πάσῃ **.

⁴ R. adds 1 Jn. iii. 14 b; 17.

his companion or chance acquaintance. Now since the whole D man consists of body and soul, as regards the soul, let us love such men, rebuking them and admonishing them and leading them to conversion in every way; and as regards the body, benefiting them when they are in need of the necessities of life. Now that love consists in a disposition of the mind is clear to every man. Its possibility is proved and taught by the Lord, Who showed the love of the Father and His own by obedience unto death, on behalf of His enemies, not His friends, as the apostle testifies, saying: "But God commendeth his own love E towards us, in that, while we were yet sinners, Christ died for us."¹ And he exhorts us to the same course, when he says: "Be ye therefore imitators of God, as beloved children, and walk in love, even as Christ also loved us, and gave himself up for us, an offering and a sacrifice unto God."² He, so good and righteous, would not have given the commandment, unless He had bestowed the power of doing it; this He showed implanted of necessity in our very nature. Even animals naturally love benefactors. But what benefit can a friend bestow to match that conferred by enemies, who win for us the blessing pronounced 475A by the Lord when He said: "Blessed are ye when men shall persecute you and reproach you, and say all manner of evil words against you falsely, for my sake. Rejoice and be exceeding glad, for great is your reward in heaven."³

CLXXVII.

How ought the strong to bear the infirmities of the weak? ⁴ (R. 177)

If to bear means to take up and cure, according to the words B of Scripture, "He received our infirmities and bore our diseases,"⁵ then this refers not to the reception of the infirmities by one's self, but to healing sufferers. And even in this place we shall find the method and principle of penitence appropriate, whereby the weak are healed by the care of the stronger.

CLXXVIII.

C

What does, Bear ye one another's burdens,⁶ mean? and what law shall we fulfil by doing this? (R. 178)

The answer is the same as to the previous question. For sin is a grievous matter, dragging the soul into the depth of hell. We take away and remove one another's sins when we lead sinners to conversion. But the word *bear* in the sense *take away* is D

¹ Rom. v. 8 ὁ θεὸς before εἰς ἡμᾶς*.

² Eph. v. 1; 2.

³ Mt. v. 11 δι' ὧν before ὁνειδίσωσιν, add ῥῆμα K; 12.

⁴ See Rom. xv. 1.

⁵ Isa. liii. 4 (quoted Mt. viii. 17).

⁶ Gal. vi. 2 †.

customary in these parts ¹—I myself have often heard it from the lips of many. And in so doing we shall fulfil the law of Christ, Who said: "I am not come to call the righteous, but sinners to repentance" ²; and gave us a law: "If thy brother sin, go show him his fault; if he hear thee, thou hast gained thy brother." ■

CLXXIX.

E *How can a man without love get so great faith as to remove mountains, or give all his goods to the poor, or hand over his body to be burned?* (R. 187)

If we remember the Lord's words: "They act to be seen of men," ⁴ and His answer to those that said: "Lord, Lord, did we not prophesy by thy name, and by thy name cast out devils, and by thy name do many mighty works?" ⁵—namely, "I know you not, whence ye are" ⁶—not because they lied, but because
 476A they used the grace of God for their own desires, which is foreign to the love of God, we can easily understand what was said. But there is nothing surprising in an unworthy recipient of the grace or gift of God. For God in the season of His kindness and long-suffering makes His sun to rise on the evil and the good. And this often happens for the benefit of him who receives the gift, on the chance that he may be put to shame by the kindness of God and be led to care about pleasing Him; or for the benefit of
 B others, according to the apostle's words: "Some indeed preach Christ even of envy and strife, and some also of good will." To which he adds presently: "Only that in every way, whether in pretence or in truth, Christ is proclaimed, and therein I rejoice." ⁷

CLXXX.

With what disposition and attention ought we to listen to what is read to us at meal times. ⁸

C With far greater pleasure than we eat and drink, that the mind may be shown not to be distracted by the pleasures of the

¹ σύνθητες καὶ τοῖς ἐπιχωρίοις κεχρησθαι. R. "portare autem pro auferre et exportare consuetudo est etiam ritu provincialium dici." Milligan-Moulton *s.v.* βαστάζω quote papyri instances showing that the meaning "carry" developed into "carry off" "take away." B. says the sense was well established in Cappadocia. Did Paul in Gal. vi. 2 use a well-known local phrase in the sense "take away"?

² Mk. ii. 17 add εἰς μετάνοιαν K.

³ Mt. xviii. 15 (shortened) ἀμαρτή for ἀμαρτήσῃ*, omit εἰς σέ.

⁴ Mt. xxiii. 5 ¶.

⁵ Mt. vii. 22.

⁶ Lk. xiii. 27 add ὁμᾶς K.

⁷ Phil. i. 15; 18.

⁸ Cassian *Inst.* iv. 17 says this custom is of Cappadocian not Egyptian origin.

body, but delighting rather in the words of the Lord, in fashion like unto him who said : "Sweeter also than honey and the honeycomb." ¹

CLXXXI.

If there are brotherhoods near one another and one is poor while the other makes difficulties about sharing with its neighbour, how ought the poor one to feel towards the one that will not impart D its goods ?

How can they who have been taught in the love of Christ to lay down even life itself for one another be stingy as regards the things of the body ? They seem to forget His words : "I was an hungred and ye gave me no meat etc." ² But if this should happen, the poor brethren ought to be long-suffering, fully convinced that they will receive consolation in the world to come, following the example of Lazarus.

CLXXXII.

E

By what fruits should he be tested who sympathetically rebukes his brother when he sins ? (R. 191)

First by the test which is most important, that of sympathy, according to the apostle's words : "Whether one member suffereth, all the members suffer with it" ³; and "Who is made to stumble and I burn not ?" ⁴ And secondly if he is grieved at every sin in similar fashion, and sorrows and is distressed over 477A all sinners, both those who sin against himself and against others, and in rebuking them does not destroy the manner given us by the Lord.

CLXXXIII.

If it should happen that some living in a brotherhood should have a disagreement, is it safe for the sake of love to show indulgence to such ? **B**

Since the Lord said : "Grant, Father, that as I and thou are one, so they also may be one in us" ⁵; and the apostle wrote : "being of one accord, of one mind" ⁶; and the Acts tell that "they that believed had one heart and soul," ⁷ those who have a disagreement are alien from the character we have described. But reasonable love keepeth the saying : "He that loveth chasteneth diligently." ⁸ But love not according to reason, what- C

¹ Ps. xix. 10.

² 1 Cor. xii. 26 ἐὰν πάσῃ for εἴτε πάσῃ**.

³ Jn. xvii. 21 ¶.

⁷ Acts iv. 32 ἦν before τῶν πιστ.**.

² Mt. xxv. 42.

⁴ 2 Cor. xi. 29.

⁶ Phil. ii. 2†.

⁸ Prov. xiii. 24.

ever it be, is unacceptable, for the Lord said : " He that loveth father or mother more than me is not worthy of me." ¹

CLXXXIV.

How can a man both in exhorting and rebuking not only take care to speak wisely but also preserve the proper disposition both towards God and those to whom he speaks ? (R. 15)

- D If a man remembers the apostle's words : " Let a man so account of us, as of ministers of Christ, and stewards of the mysteries of God," ² he will not exercise his knowledge as his private possession in a spirit of authority, but will fulfil it with fear and trembling towards God as an act of service to God and of care for souls bought by the blood of Christ, in the spirit of him that said : ' So we speak, not as pleasing men, but God which proveth the hearts ' ³ ; and with affection and pity towards his hearers, doing what is said : " As when a nurse cherisheth her own children, even so, being affectionately desirous of you, we were well pleased to impart unto you not the gospel of God only, but also our own souls." ⁴

CLXXXV.

If in the course of a talk ⁵ a man rejoices as he sees the hearers ⁶ moved by what he says, how shall he know whether he rejoices with a good motive, or with a selfish one ?

- 478A If he finds his joy in praises only, he is clearly moved by selfish motive ; but if he is glad because he sees the speedy understanding of those who praise him as they hear—which leads him to hope that they will obey—but afterwards being anxious about practical results either rejoices at finding virtuous acts in them corresponding to the praises they uttered, or else grieves at seeing those who uttered the praises in no way benefited, then let him give thanks to God, that as one loving God and the brethren he was counted worthy to have such feelings, that he was not seeking his own glory but the glory of God and the edifying of the brethren.

¹ Mt. x. 37 ἀγαπῶν for φιλῶν ** ; suggests that the nice distinctions of modern scholars between the two words were not appreciated by B. any more than they were by the writer of Jn. xxi. 15-17 (in v. 17 φιλεῖς με ; is said τὸ τρίτον—this would lose its force if anything different from the foregoing was being said).

² 1 Cor. iv. 1. The " stewards " are not necessarily priests. Cf. B. 288 and Intr. p. 41. Note πῶς δύναται τις of the question.

³ 1 Thess. ii. 4.

⁴ 1 Thess. ii. 7 ἐάν for ἄν ; ἡμειρόμενοι for ὁμειρόμενοι. ⁵ διαλέξει.

⁶ i.e. those who visit the monastery with a view to edification ; cf. F. 32.

CLXXXVI.

*Since we are taught to have such love as to lay down even our lives B
for our friends, we should like to learn for what kind of friends
we must choose this course?*

It is reasonable to suppose that the affection which prompts such an action and the method of doing it would vary, for it often happens that what we have to accept on account of sinners is one C thing and what we do on behalf of righteous men is something else. Howbeit we are taught to show love even unto death, on behalf both of righteous and sinners, making no distinction. For, it says, "God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us." ¹ And the apostle says to the Saints: "As when a nurse cherisheth her own children; even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear unto us." ²

CLXXXVII.

D

*May we receive anything from our relations according to the flesh?
(R. 31)*

It is necessary that relations should pay over to those who embrace the religious life their income and keep nothing back, lest they incur the judgment passed on sacrilege. However when such income is spent openly before the eyes of those to whom it E appears to belong, it often is a cause of pride in them and an occasion of grief to those who have embraced the same life but are poor.³ The result is the same as that for which the Corinthians are accused by the apostle when he says: "Ye put them to shame that have not." Wherefore he who is entrusted with the care of the churches of the neighbourhood, if he is faithful and able to manage wisely, let the money be put in his charge, in imitation of those in the Acts who brought money and laid it at the feet of the apostles. But as it is not the task of every one to manage such things but only of those who have been assigned to the work after previous examination, so also this man will administer according to his discretion gifts received from such men.

¹ Rom. v. 8 ὁ θεός before εἰς ἡμᾶς.

² 1 Thess. ii. 7 ἐάν for ἄν; 8 ὑμειρόμενοι for ὁμειρόμενοι.

³ See note on B. 85. Here the case is contemplated of a monk being proud when money, given to the monastery on his behalf, is spent. The remedy is to form a trust fund with the bishop. The qualification is natural seeing how disturbed the times were. B. avoids naming the bishop. Cf. Intr. p. 41.

CLXXXVIII.

479A *In what light shall we see our former companions and relations¹ when they visit us? (R. 32)*

As the Lord declared and taught when it was told Him: "Thy mother and thy brethren stand without, desiring to see thee."
 B Then He answered His informants in a tone of rebuke, saying: "Who is my mother, and who are my brethren? For whosoever shall do the will of my Father which is in heaven, he is my brother, and sister, and mother."²

CLXXXIX.

Suppose they urge us, wishing to make us return home, should we bear with them? (R. 33)

If it is for the edifying of faith let some one who is able to go
 C be sent after careful examination.³ But if it is on account of human ties let him hear the Lord's words to him that said: "Suffer me to go away and bid farewell to those that are in my house"—"No man, having put his hand to the plough and looking back, is fit for the kingdom of God."⁴

CXC.

D *Ought we to pity our relations according to the flesh, desiring their salvation?*

He that is born of the Spirit according to the utterance of the Lord and has received power to become a child of God, repudiates his kindred according to the flesh, and recognises as his relations those with whom he has the tie of the faith, to whom our Lord bears witness, saying: "My mother and my brethren are these which hear the will of God and do it."⁵ So let him pity all who are far removed from the Lord, and his kindred too, but his relations according to the flesh in the same way as all the rest.
 E But if any man cherishing a greater attachment to them thinks he has a champion of his special affection in the apostle who says: "For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh,"⁶ let such a one learn from what follows that the apostle is honouring

¹ Cf. F. 32.

² Mt. xii. 47 conflated with Lk. viii. 20 ** ; 48 ; ες for οστις, οὗτος for αὐτός.

³ R. "si probauerit ille qui praeest."

⁴ Lk. ix. 61 add ἀπελθεῖν καί * ; 62.

⁵ Lk. viii. 21.

⁶ Rom. ix. 3 αὐτὸς ἐγὼ before ἀνάθεμα K.

not his kinsmen according to the flesh in the usual sense but Israel and God's special dealings with Israel, and not because the Israelites were his kinsmen but because his kinsmen according 480A to the flesh were Israelites, and were counted worthy of receiving such great and excellent benefits from God. For the adoption was theirs and the glory, and theirs was the giving of the law and the *cultus*: they had the covenants and the promises, and theirs were the fathers. Since from them was Christ according to the flesh he values their salvation so highly, not regarding his kindred but the Incarnation for them of the Lord Who said: "I was not sent but unto the lost sheep of the house of Israel." ¹

CXCI.

Who is the meek? (R. 47)

B

He who is unalterable in his decisions upon the things that are done to please God.

CXCI.

What are sorrow after a godly sort and the sorrow of the world?
(R. 50)

Sorrow after a godly sort is when a man sorrows at the neglect C of a commandment of God; as it is written: "Dejection took hold of me because of the sinners that forsake thy law." ² Sorrow of the world is when that which causes sorrow is human and worthy of the world.

CXCI.

What is joy in the Lord? and what things that we do ought to make us rejoice? (R. 51)

Joy in the Lord is rejoicing at things done according to the D commandment of the Lord for the glory of God. So when we do the commandments of the Lord, or suffer anything for the name of the Lord, we ought to rejoice and congratulate one another.

CXCI.

What mourning are we to assume in order to be counted worthy of a blessing? ³ (R. 52)

This question is included in the one about sorrow after a E godly sort. ⁴ When we mourn for sins either because of the insult to God, for through transgression of the law a man dishonours

¹ Mt. xv. 24.

² Ps. cxix. 53.

³ See Mt. v. 4.

⁴ B. 192.

God, or because of those who are in peril through sin. For "the soul that sinneth" it says "it shall die."¹ And we imitate him that said: "And I should mourn for many of them that have sinned heretofore."²

CXCIV.

481A

How does one do all to the glory of God? (R. 56)

When a man does all because of God according to the commandment of God, and in no way regards the praises of men, but always remembers the Lord's words: "Let your light so shine before men, that they may see your good works and glorify your Father which is in heaven."³

CXCVI.

How does a man eat and drink to the glory of God? (R. 57)

By remembering his Benefactor and having such a disposition of the soul, attested by the condition of his body, as not to eat carelessly but like one who has God observing him; and by having as the object of his eating, not the service of the belly for pleasure's sake, but the doing of God's work for strength to work according to the commandment of Christ.

CXCVII.

How does the right hand act so that the left hand knows not? (R. 58)

When the mind with concentrated and intent desire of pleasing God, striving wholeheartedly not to neglect its duty, strives lawfully. Then it takes thought for nothing and no other member, save only what is useful for the work in hand; just as the craftsman in each work looks only at the tool useful for his purposes.

CXCVIII.

What is humility and how shall we attain it? (R. 62)

Humility is to consider all men superior to oneself according to the apostolic rule. A man attains it first by remembering the commandment of the Lord: "Learn of me, for I am meek and lowly of heart"⁴ (which He both showed and taught often and in many ways); secondly by believing His promise: "He that humbleth himself shall be exalted."⁵ Lastly by paying even and ceaseless attention in every matter to practices of humility and exercising himself therein. For even thus by constant practice a man will find it difficult to acquire the condition of

¹ Ezek. xviii. 4 Bas. omits ἡ before ψυχῇ.

³ Mt. v. 16.

⁴ Mt. xi. 29.

² 2 Cor. xii. 21.

⁵ Lk. xiv. 11 †.

humility ; so at least we find generally with the arts. The same manner of acquiring applies to every virtue that is according to the commandment of our Lord Jesus Christ.

CXCIX.

How should a man be eager to hazard himself¹ to meet dangers on behalf of the commandment of the Lord ? (R. 83)

First by remembering that the Lord Himself for our sakes was **B** obedient to the Father unto death² ; then by being fully convinced of the power of the commandment that it is eternal life ; as it is written.³ And then by believing the Lord's words : " Whosoever would save his life shall lose it ; and whosoever shall lose his life for my sake and the Gospel's he shall save it." ⁴

CC.

*How can those who have laboured long in the work of God help **C** new-comers ? (R. 86)*

If they are physically strong, by showing unwearied zeal, and making themselves an example of every virtue. If they are weak, by such a condition of soul that it appears from their face and every movement that they are fully convinced that they see God and have the Lord ever present. And by the marks of love enumerated by the apostle thus : " Love suffereth long and is kind ; envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked, **D** taketh not account of evil ; rejoiceth not in unrighteousness, but rejoiceth with the truth ; beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." ⁵ For all these things can be secured even with a weak body.

CCI.

How can one secure attention in prayer ? (R. 108)

By being fully convinced that he is in God's presence. For **E** if when one sees a ruler or superior and talks with him, one's eyes remain intent, how much more will he who prays to God have his mind intent, seeing that God tries the hearts and reins, and fulfil the passage of Scripture : " Lifting up holy hands, without wrath and disputings." ■

¹ Read παραβάλλεσθαι for παραβουλεύεσθαι of text.

² See Phil. ii. 8.

³ See Jn. xii. 50.

⁴ Mk. viii. 35 ἐάν for ἄν, add οὗτος before σώσει K.

⁵ 1 Cor. xiii. 4 omit ἡ ἀγάπη before οὐ ζηλοῖ *, omit ἡ ἀγ. before οὐ περιπερεύεται ; 5-8.

■ 1 Tim. ii. 8 διαλογισμῶν for διαλογισμοῦ.

483A

CCII.

*Is it possible to attain continual attention in every thing we do?
and how does one attain it? (R. 109)*

That it is possible he showed, who said : " Mine eyes are ever looking unto the Lord " ¹ and : " I saw the Lord always before me, for he is on my right hand, lest I fall." ² How it is possible B has already been said : by giving no respite to the soul from the thought of God, His works and His gifts, confession of all wrongdoing and giving of thanks.

CCIII.

As regards virtuous acts done according to the commandment of the Lord, is there one measure in them all, or is one of greater, another of less moment? (R. 114)

C That there is not one measure in all, but that one is entrusted with more and shows proof of more, and another with less, is clear from the words of the Lord Who says in a certain place : " And he that was sown upon the good ground, this is he that heareth the word and understandeth it ; who beareth fruit and doeth, one a hundredfold, one sixtyfold and one thirtyfold." ³ Which indeed we find in the case of those who received the pounds. And in another place He says : " To one he gave five talents, to another two, to another one." ⁴

CCIV.

D *How is a man counted worthy to receive the Holy Spirit? (R. 124)*

Our Lord Jesus Christ taught us this when He said : " If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the Spirit of truth, whom the world cannot receive." ⁵ So long then as we do not keep all the command- E ments of the Lord and are not such as to be testified of by Him that " ye are not of this world," ⁶ let us not expect to be counted worthy of the Holy Spirit.⁷

¹ Ps. xxv. 15.

² Ps. xvi. 8.

³ Mt. xiii. 23.

⁴ Mt. xxv. 15.

⁵ Jn. xiv. 15 τηρήσατε for τηρήσετε K ; 16 μένη for ἤ K ; 17.

⁶ Jn. xv. 19 ὑμεῖς οὐκ ἐστὲ ἐκ τοῦ κόσμου τούτου **.

⁷ Note the consciousness of living in a dispensation of the Spirit.

CCV.

Who are the poor in spirit ? (R. 125)

The Lord says in one place : “ The words that I have spoken unto you are spirit, and are life,”¹ and in another : “ The Holy Spirit will teach you all things, and bring to your remembrance whatever I have said unto you ”². . . . For he shall not speak of himself ; but what things soever he shall hear from me, those shall he speak ”³—these are the poor in spirit, who have become 484A poor for no other reason than because of the teaching of the Lord Who said : “ Go, sell all that thou hast, and give to the poor.”⁴ But if a man having accepted poverty, however it has come, directs it in accordance with the will of God, as did Lazarus, he too shares the blessing.

CCVI.

The Lord commands us not to be anxious what we are to eat or drink, B or wear. What are the limits of this commandment ? and how is it fulfilled ? (R. 126)

This commandment, like every commandment, extends unto death. For even the Lord was obedient unto death. And it is fulfilled by trusting in God. For when the Lord forbade anxiety, He added a promise : “ For your Father knoweth what ye need before ye ask him.”⁵ Similarly the apostle says : “ We have had the answer of death within ourselves, that we should not C trust in ourselves, but in God which raiseth the dead ”⁶ ; as regards the decision and preparation of the soul, he was dying daily, but he was being preserved by the favour of God. Wherefore he said confidently : “ As dying, and behold we live.”⁷ And such a purpose is assisted by a burning zeal and insatiable desire for the commandments of the Lord, for he that is held by this will have no leisure to be distracted by the needs of the body.

CCVII.

D

If therefore we must not even be anxious about the necessities of life, and there is another commandment of the Lord, work not for the meat which perisheth,⁸ is it unnecessary to work⁹ ? (R. 127)

The Lord Himself explained His own commandment in each place. In the one, after forbidding to seek the things needed

¹ Jn. vi. 63.

² Jn. xiv. 26 ¶.

³ Jn. xvi. 24 ¶.

⁴ Mt. xix. 21 omit τοῖς before πτωχοῖς K.

⁵ Mt. vi. 8.

⁶ 2 Cor. i. 9.

⁷ 2 Cor. vi. 9.

⁸ Jn. vi. 27.

■ περισσὸν τὸ ἐργάζεσθαι ; “ superfluum esse manibus operari ? ”

E for life by saying : " Seek not what ye shall eat or what ye shall drink ; for after all these things do the Gentiles seek,"¹ He ordered them : " But seek ye first the kingdom of God and his righteousness." ² But how we must seek them He showed by the conduct recommended as appropriate to them. When He forbade us to work for the meat that perisheth He taught us to work for the meat which abideth unto eternal life. This again He showed in another place when He said : " My meat is to do the will of my Father which sent me." ³ But if it is God's will
 485A that we should nourish the hungry, give the thirsty to drink, clothe the naked, and the rest, it is very necessary that we should imitate the apostle who says : " I showed you all things, how that so labouring ye ought to support the weak," ⁴ and obey his teaching when he says : " Rather let him labour, working with his own hands the thing that is good, that he may have whereof to give to him that hath need." ⁵ Since then we have these precepts delivered us from the Lord through the Gospel and the apostle, to be anxious or work for one's own sake is clearly absolutely forbidden. But according to the Lord's commandment we
 B should be anxious and work eagerly, on account of our neighbour's need, especially since the Lord receives as given to Himself the services rendered to those dedicated to Him and promises in return the kingdom of heaven.

CCVIII.

*Generally speaking is it good to practise silence ?*⁶ (R. 136)

Whether silence is good or not depends on the time and person, as we learn from inspired Scripture. Time, as when it
 C says : " He that understandeth will keep silence in that time, for it is an evil time." ⁷ And again : " I put a watch on my mouth, while the sinner stood before me." ⁸ And on the person, as when the apostle writes : " But if a revelation be made to another sitting by, let the first keep silence " ; and again : " Let the women keep silence in the churches." ⁹ Sometimes to those who are intemperate in speech and cannot keep the precept : " Let no corrupt speech proceed out of your mouth, but such as is good for the edifying of the faith," ¹⁰ complete silence is neces-

¹ Lk. xii. 29 ; 30.

² Mt. vi. 33 add τοῦ θεοῦ K.

³ Jn. iv. 34 ποιῶ for ποιήσω K, add πατρός *.

⁴ Acts xx. 35.

⁵ Eph. iv. 28 add ἰδίαις, τὸ ἀγαθὸν after χειρσί.

⁶ Cf. F. 13.

⁷ Amos v. 13 καιρὸς πονηρὸς ἐστὶν with AQ, Sw.'s (B) text πονηρῶν.

⁸ Ps. xxxix. 1.

⁹ 1 Cor. xiv. 30 ; 34.

¹⁰ Eph. iv. 29 πλστειως for χρείας *.

sary until they are cured thereby of the vice of rashness in speech, D and can learn at leisure when, what and how they must speak in order to "give grace unto the hearers." ¹

CCIX.

How shall we be able to fear the judgments of God? (R. 138)

The expectation of any terrible thing naturally causes fear. E For in this way we fear wild animals and rulers,² expecting to experience some evil at their hands. So if a man believes that the threatenings of the Lord are true and expects a frightful and terrible experience of them, he fears the judgments of God.

CCX.

What is the modest apparel prescribed by the apostle? (R. 143) 486A

A usage that is decent and befitting its proper object, having regard to time, place, person and necessity, for reason prescribes different covering in winter and summer, nor will the workman B and the man of leisure have the same clothes, or the servant and he who is waited upon, or the soldier and the civilian, or a man and a woman.³

CCXI.

What is the measure of the love of God? (R. 151)

Ever to be pressing the soul on beyond its strength to do the C will of God, having His glory as its object and desire.

CCXII.

How is the love of God attained? (R. 152)

By having a good conscience and grateful disposition as a result of the benefits received from him. This is the case with animals; for we see dogs loving only him that gives them bread. We learn this too from the words spoken through the prophet Isaiah by way of accusation: "I begat sons and brought them D up; but they set me at nought. The ox knoweth his master and the ass his lord's crib; but Israel doth not know me, and my people hath not understood me."⁴ For as with the ox or ass, as a result of the kindness received from him that tends them,

¹ Eph. iv. 29 †.

² Significant of the attitude of Christians in the 4th century towards the nominally Christian Government.

³ Cf. F. 22 (368B).

⁴ Isa. i. 2; 3. "Ipsi autem contempnentes spreuerunt me" is quoted in Ben. Reg. ii.

love towards him is engendered automatically, shall not we too in like manner, if we receive benefits in a sensitive and grateful way, love God, the bestower of such great and numerous benefits, the appropriate disposition arising in the sound soul naturally, so to speak, and without prompting?

CCXIII.

E *What are the marks of love towards God?* (R. 153)

The Lord Himself taught us when He said: "If ye love me, keep my commandments."¹

CCXIV.

487A *What is the difference between kindness and goodness?*²

David said in one place: "The Lord is kind to all"³ and "A kind man is merciful and lendeth"⁴; in another place: "Do good, O Lord, to the good"⁵; and Jeremiah says: "The Lord is good to those who wait for him."⁶ So I think that kindness is wider and applies to benefits done to those who need it B in any way whatever; whereas goodness is narrower and applies considerations of justice in conferring benefits.⁷

CCXV.

Who is the peacemaker called blessed by the Lord? (R. 160)

He who is the Lord's fellow-worker, as the apostle says: "We are ambassadors on behalf of Christ, as though God were intreating by us; we beseech you on behalf of Christ, be ye C reconciled unto God."⁸ And again: "Being justified by faith, we have peace with God."⁹ For other kinds of peace were ruled out by the Lord when He said: "My peace I give unto you; not as the world giveth, give I unto you."¹⁰

¹ Jn. xiv. 15 τηρήσατε for τηρήσετε K.

² See Gal. v. 22 χρηστότης, ἀγαθωσύνη.

³ Ps. cxlv. 9 Bas. omits ὑπομένουσι of Sw.'s (B) text with 8^{ca} RT.

⁴ Ps. cxii. 5.

⁵ Ps. cxxv. 4.

⁶ Lam. iii. 25.

⁷ Lightfoot, *Galatians in loc.* "χρηστότης, neutral, 'a kindly disposition toward one's neighbours' not necessarily taking a practical form; ἀγαθωσύνη active, 'goodness, beneficence' as an energetic principle." B's explanation seems based not so much on his knowledge of his own language as upon the implications of a few texts.

⁸ 2 Cor. v. 20.

⁹ Rom. v. 1 ἔχομεν for ἔχωμεν K.

¹⁰ Jn. xiv. 27.

CCXVI.

In what way are we to be converted and become as little children ? ¹
(R. 161)

This section ² of the Gospel itself teaches us, by showing the purpose for which this was said. So that we should not seek pre-eminence, but recognise that we are all by nature of equal D honour, and love to be honoured equally with those who seem to fall short of us in some things. For such are children in their relations with one another, those of them at least who have not yet grown accustomed to the baseness of those with whom they live.

CCXVII.

How shall we receive the kingdom of God as a little child ? (R. 163)

If we become such as regards the teaching of the Lord as the E child is when he learns, not contradicting nor contending with his teachers, but receiving their teaching faithfully and with docility.

CCXVIII.

*What manner of understanding ought we to ask from God, and how 488A
can we become worthy of it ?* (R. 167)

We learn the kind of understanding from God Himself Who says through the prophet : " Let not the wise man glory in his wisdom, and let not the strong man glory in his strength, and let not the rich man glory in his riches. But let him that glorieth B glory in this, in understanding and knowing the Lord " ³; and He said through the apostle : " But understanding what the will of the Lord is." ⁴ And we can become worthy of this understanding if we do what is written : " Be at leisure and know that I am God " ⁵; and if we are persuaded that every word of God is true. " For if ye believe not " it says " ye will not understand." ⁶

CCXIX.

*If we receive a benefit from some man, how can we render to the Lord
the due thanksgiving pure and complete ? and at the same time C
fulfil intelligently the gratitude we owe to the benefactor, neither
falling short of nor exceeding the right measure ?* (R. 169)

By being convinced that God is the author and perfecter ⁷

¹ See Mt. xviii. 3.

² περιουσίᾳ, R. " lectio."

³ Jer. ix. 23 ; 24. Bas. differs slightly from Sw.'s (B) text.

⁴ Eph. v. 17 συνιέντες for συνίετε.

⁵ Ps. xlvi. 10.

⁶ Isa. vii. 9.

⁷ Cf. Heb. xii. 2.

of every good thing and recognising in His minister one who as a servant bestows God's bounty.

D

CCXX.

Is any one who wishes allowed to talk to sisters? if not, who may talk, and when and how? (R. 174)

We have said on this subject in the Longer Rules ¹ that the individual man ought not to talk with another man just as he E pleases, but only he who is able to confer and receive benefits, and he after examination—a *fortiori* ² this applies to a woman. But if one remembers the Lord's words: "Every idle word that men speak they shall give account thereof in the day of Judgment" ³ he fears in every matter such a judgment and obeys the apostle when he says: "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God" ⁴; and elsewhere: "Let all things be done unto edifying" ⁵; nor will he allow 489A anything to be done idly and uselessly. But as to whom and when and how, let time, place and person be so chosen that no suspicion of evil will arise from any of them; then all concerned will be free from offence and the meeting will be for the edifying of faith. But Scripture does not allow two solitary persons to meet. "For two are better than one" it says. Moreover they are trusted. "Woe to the solitary man, if he falls, there is none to raise him up." ⁶

B

CCXXI.

The Lord teaches us to pray lest we enter into temptation; must we then pray that we incur not bodily pains? and if one does incur them how shall he bear them? (R. 179)

He made no distinction as to the quality of temptation but commanded in general terms: "Pray that ye enter not into temptation." ⁷ But if he has once been brought into it he must ask from the Lord with the temptation a way of escape that he may be able to bear it, ⁸ in order that we may gain what the Lord C speaks of: "He that endureth to the end the same shall be saved." ⁹

¹ F. 33. R. "superius."

² οὐχ ὅτι γε.

³ Mt. xii. 36.

⁴ 1 Cor. x. 31.

⁵ 1 Cor. xiv. 26†.

⁶ Eccl. iv. 9; 10. In the first part Bas. has οἱ δύο (Sw. with B omits οἱ). The 2nd part in Bas. is οὐαὶ δὲ τῷ ἐνί, ὅταν ἐὰν πέσῃ, οὐκ ἔστιν ὁ ἐγγείρων, against Sw.'s (B) text: καὶ οὐαὶ αὐτῷ τῷ ἐνί ὅταν πέσῃ καὶ μὴ ᾗ δεύτερος ἐγγεῖραι αὐτόν.

⁷ Lk. xxii. 40.

■ See 1 Cor. x. 13.

■ Mt. xxiv. 13.

CCXXII.

Who is the adversary of each one of us ? and how shall we agree with him ? (R. 180)

In this place¹ the Lord specially describes as an adversary the man who tries to take from us something that belongs to us. D And we agree with him if we observe the Lord's command : "If a man would go to law with thee and take away thy coat, let him have thy cloke also,"² and the same applies to every matter of this kind.

CCXXIII.

*The Lord said, But thou when thou fastest anoint thy head and wash thy face, that thou appear not unto men to fast.*³ *Now what shall a man do who for some cause pleasing to God wishes to E fast, as the Saints are often found to have done, when he is seen against his will ?*

This precept applies to those who study to do the commandment of God to be seen of men, that they may cure the fault of men-pleasing. For that the commandment of the Lord, when done for God's glory, is by nature unfitted to be hidden from those 490A that love God, the Lord showed when He said : " A city set on a hill cannot be hid. Neither do men light a lamp and set it under a bushel etc." ⁴

CCXXIV.

Are there some nowadays who work from the first hour and others from the eleventh ? and who are they ?

I suppose all are very familiar with this, from the records of B inspired Scripture, that there are many according to the testimony of the apostle who learn from a babe the inspired Scriptures ; many again who like Cornelius respond in a healthy manner to physical impulses but move with slow step towards perfection so far as knowledge goes, owing to want of teachers. " For how shall they believe " it says " unless they hear ? " ⁵ If then it happens C that there are some who like Cornelius have no evil preoccupations but in their desire of perfection practise sincerely those good things which are possible to them and which they know, to these God gives what He gave to Cornelius and does not reckon as a charge against them their past time of idleness, since, as I said,

¹ See Mt. v. 25.

² Mt. v. 40.

³ Mt. vi. 17.

⁴ Mt. v. 14 ; 15.

⁵ Rom. x. 14 ἐὰν μὴ ἀκούσωσιν for οὗ οὐκ ἤκουσαν **.

they were not responsible for this. He is content with the desire which they showed in doing eagerly what they had opportunity for and what they finally achieved with diligence.

CCXXV.

- D *The Lord said, Wherever two or three are gathered together in my name, there am I in the midst of them*¹—*how can we become worthy of this blessing?*

Those who have been gathered together in the name of any one ought by all means to know the purpose of him who has gathered them together and fit themselves for it that they may find the grace of pleasing him and not incur the condemnation of wickedness or carelessness. For just as those who have been summoned by a man if his purpose is reaping prepare themselves for this task, and if his purpose is building get ready to build, so those who have been called by the Lord ought to remember the apostle's words: "I therefore, the prisoner in the Lord, beseech you to walk worthily of the calling wherewith ye were called, with all lowliness and meekness, with longsuffering, forbearing one another in love, giving diligence to keep the unity of the spirit in the bond of peace. There is one body and one spirit, even as ye were called in one hope of your calling."² The Lord puts the whole matter to us more clearly by the promise He made to the individual: "If a man love me he will keep my word, and my Father will love him, and we will come to him, and make our abode with him."³ As then the abiding with the man comes from keeping of the commandments, so also He is in the midst of the two or three if they are conformed to His will. But those who are gathered together not worthily of the calling and not in accordance with the will of the Lord, even if they seem to be gathered together in the name of the Lord, are told: "Why call ye me Lord, Lord, and do not what I say?"⁴

CCXXVI.

- B *The apostle says, Being reviled we bless, being defamed we entreat*⁵; *how ought he who is reviled to bless, or what entreaty ought he to make who is defamed?*

In general I think that the apostle is here teaching us from his own circumstances that we should endure evil in our relations with all men and requite with good things those who do us evil; so that this should result not only in the case of the reviler but

¹ Mt. xviii. 20 ὅπου for οὗ, ἐάν τις for εἰς τιν *.

² Eph. iv. 1-4.

³ Jn. xiv. 23 ποιήσομεν for ποιησόμεθα.

⁴ Lk. vi. 46.

⁵ 1 Cor. iv. 13 βλασφημούμενοι for δυσφημούμενοι K.

in the case of every evil doer, namely, that we fulfil the saying : "Be not overcome of evil, but overcome evil with good."¹ But by entreating Scripture means not the customary usage of the word, but confirming the heart in the conviction of the truth, as for example : "Entreat ye my people, saith God."² And the apostle says : "For I long to see you that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine."³ And elsewhere : "But he that D comforteth the lowly, even God, comforted us by the coming of Titus."⁴

CCXXVII.

Ought each man to impart his thoughts to others, or, fully convinced that what he has done pleases God, keep them to himself?

Remembering God's declaration which He spoke by the prophet : "Woe unto you who are prudent among yourselves and wise before yourselves,"⁵ and the apostle's words : "For I long to see you that I may impart unto you some spiritual gift, to the end ye may be established ; that is, that I with you may be comforted in you, each of us by the other's faith, both yours and mine,"⁶ we think it necessary to refer things to those who are like-minded⁷ and have given proof of both faith and understanding, in order that what is erroneous may be corrected, what is right may be established, and we may escape the judgment impending on those who are wise for themselves.

CCXXVIII.

Ought one in every respect to meet the wishes of those who are offended? 492A or are there some things in which it is not necessary to dissemble one's feelings, even if some are offended?

When we were asked this question before at its proper place⁸ we showed that there is a clear difference in these matters and we I gave accurate directions about them as far as we were able.

CCXXIX.

Should we confess forbidden deeds to all, suppressing feelings of shame, or to some only? if the latter, to what kind of persons? (R. 200)

The same fashion should be observed in the confession of sins C as in the showing of bodily diseases. As then men reveal the

¹ Rom. xii. 21.

² Isa. xl. 1.

³ Rom. i. 11 ; 12.

⁴ 2 Cor. vii. 6.

⁵ Isa. v. 21 ἐν ὧπτιον ἐχυρῶν with AQT, Sw. (B) ἐν. αὐτῶν.

⁶ Rom. i. 11 ; 12. ⁷ τοῖς ὁμοψύχοις, see Intr. p. 46 f. ⁸ B. 64.

diseases of the body not to all or to chance comers but to those who are experienced in their treatment ; so also the confession of sins ought to take place in the presence of those who are able to treat them, as it is written : “ Ye that are strong bear the infirmities of the weak ”¹—that is, take them away by your care.²

CCXXX.

D *What is service, and what is reasonable service ?*

Service is, so I reckon, intent, continuous and undistracted attention to the object of service. The difference between reasonable and unreasonable service is shown us by the apostle when he says, in one place : “ Ye know that when ye were Gentiles ye were led away unto these dumb idols, howsoever ye might be led ”³ ; and in another place : “ Present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”⁴ For he who goes as he is led offers an irrational service since he is stirred by an impulse and purpose of his own, not by the guidance of reason ; he is carried away by the authority of the leader to whatever end he is led and not as he himself wishes. But when a man with sound reason and good counsel accompanied by much thought always and everywhere intends and accomplishes what is pleasing to God he fulfils the commandment of a reasonable service as did he who said : “ Thy law is a lamp to my feet and a light to my paths ”⁵ ; and again : “ Thy judgments are my counsel.”⁶

CCXXXI.

493A *If a brother behaves badly towards me and shows enmity to me, or sometimes perhaps even a priest, am⁷ I to keep in his case too the commandments given me concerning an enemy ?*

The Lord in His commandments about enemies hinted at no differences between one enemy and another, or one enmity and another. Rather in the case of those higher in rank he defined the same sin to be worse, saying to them : “ But why beholdest thou the mote that is in thy brother’s eye, but considerest not

¹ Rom. xv. 1 ¶.

² Important for B.s view of confession ; see Intr. p. 46 f.

³ 1 Cor. xii. 2.

⁴ Rom. xii. 1.

⁵ Ps. cxix. 105.

⁶ Ps. cxix. 24 καὶ ἡ συμβουλία μου with $\aleph^{ca}$ ART, Sw.’s ($\aleph$) text αἱ συμβουλίαι.

⁷ ἢ ἐνίοτε καὶ ἱερεὺς. For priests in the coenobium (the exception, one gathers from this question) cf. B. 64 (438c), 265.

the beam that is in thine own eye ? ”¹ So there is especial need of zeal and care both in their case and in the case of those who seem to hold higher position, that we may care for them duly, whether by exhorting them or by rebuke with fitting patience, and having observed in their case everything else as the Lord commands may keep ourselves in this matter without blame.

CCXXXII.

If a man injured by some one tells no man from a motive of long-suffering and endurance of evil but thinks to leave the judgment to God, is he acting in accordance with the Lord's will ?

The Lord said in one place : “ Forgive if ye have aught against any ”² ; and in another place : “ If thy brother sin against thee, go, show him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word shall be established. And if he refuse to hear them, tell it unto the Church ; and if he refuse to hear the Church also, let him be unto thee as the Gentile and the publican.”³ So a man ought to show the fruit of long-suffering, offering to God prayer out of a good disposition on behalf of him that did the wrong and saying : “ Lord, lay not the sin to his charge,”⁴ lest being angry with his brother he become liable to the judgment. But it is right that one should render exhortation and rebuke to him that has done the wrong, to free him also from the wrath that cometh upon the sons of disobedience. But if he neglect to do so under the pretext of his own long-suffering, he sins doubly in that he himself transgresses the commandment which says : “ Thou shalt surely rebuke thy neighbour and not accept sin on his account,”⁵ and by his silence becomes an accomplice of the sinner, and a man who might be benefited perhaps by his rebukes, as indeed the Lord commanded, is left to perish in his evil.

CCXXXIII.

494A

If a man does everything well but fails in one respect, will he miss salvation on this account ?

There are many passages in both the Old and New Testament which can instruct us on this matter, but I think the judgment

¹ Mt. vii. 3.² Mk. xi. 25.³ Mt. xviii. 15 ἀμαρτῇ for ἀμαρτήση* ; 16 καὶ τριῶν for ἢ τριῶν* ; 17.⁴ Acts vii. 60 αὐτῷ for αὐτοῖς **, omit ταύτην **.⁵ Lev. xix. 17.

pronounced on Peter is in itself sufficient for a believer. The apostle after so many and great acts of virtue and such blessings and praises received from the Lord, when in one matter only he seemed to disobey, and that not because of sloth or contempt, but because he had reverence and honour towards the Lord—for this fault alone was told: "If I wash thee not, thou hast no part with me."¹

CCXXXIV.

How does one proclaim the death of the Lord?

C As the Lord taught when He said: "If any man cometh to me, let him deny himself and take up his cross."² The apostle declared the same when he said: "The world is crucified unto me and I unto the world."³ This very thing we covenanted to do in our actual baptism. "For as many," he says, "of us as were baptized into Christ Jesus were baptized into his death."⁴ To which he adds, interpreting the meaning of being baptized into the death of the Lord: "Our old man was crucified with him, that the body of sin might be done away, that we should no longer be in bondage to sin,"⁵ and being pure from all desire for living might become worthy of the testimony of the apostle who said: "For ye died and your life is hid with Christ in God,"⁶ so that we say boldly and with confidence: "The prince of this world cometh and he hath nothing in me."⁷

CCXXXV.

*Is it expedient to learn much by heart from the Scriptures?*⁸

E As the brethren fall into two general divisions,⁹ those who are entrusted with leadership and those whose duty it is to defer and obey, according to their several gifts, I conclude that the one, entrusted with leadership and the care of the larger body, ought to know and learn by heart every thing that they may teach all men what God wishes, showing each one his duty. But let each of the others, remembering the apostle's words: "Not to think of himself more highly than he ought to think, but so to think as to think soberly, according as God has dealt to each man,"¹⁰ learn his own duty diligently and practise it, not being curious

¹ Jn. xiii. 8.

■ Mt. xvi. 24 conflated with Lk. xiv. 26 **.

³ Gal. vi. 14 add τῷ before λόμω K.

⁴ Rom. vi. 3.

⁵ Rom. vi. 6.

⁶ Col. iii. 3.

⁷ Jn. xiv. 30.

⁸ Cf. B. 96. Study of Scripture was obligatory on all at Tabennisi.

⁹ An important piece of evidence, see Intr. p. 45.

¹⁰ Rom. xii. 3.

about anything else, that he may become worthy to hear the words of the Lord: "Come, good servant: thou hast been faithful over a few things, I will set thee over many things." ¹

CCXXXVI.

*How ought they who have been counted worthy to learn the four 495A
gospels to receive this grace?*

Since the Lord declared: "To whom they committed much, of him they will ask the more," ² we ought to fear exceedingly and be zealous, as the apostle taught: "Working together with him we entreat also ye receive not the grace of God in vain." ³ But this is secured if we obey the Lord's words: "If ye know B these things, blessed are ye if ye do them." ⁴

CCXXXVII.

What manner of soul is directed by the will of God?

That which has accepted the Lord's proposition: "If a man cometh to me let him deny himself and take up his cross and follow me." ⁵ For if a man has not first succeeded in denying himself and taking up his cross, he finds as he goes many C hindrances to following arising from himself.

CCXXXVIII.

Is it possible to sing psalms or read or engage in serious conversation about the words of God uninterruptedly and to have absolutely no interval, in view of the necessities that arise for some, from the grosser needs of the body?

The apostle laid down rules for us on this point when he D said: "Let all things be done decently and in order." ⁶ So that it is necessary the rather to have a care for decency and good order according to the requirements of time and place.

CCXXXIX.

What is the good treasure and what the evil? (R. 135)

The wisdom which embraces every virtue in Christ to the E glory of God is good treasure; that which embraces the wickedness of the things forbidden by the Lord is evil treasure; out of

¹ Mt. xxv. 21 δεῦρο for εἰ **, ἀγαθὲ before δοῦλε **, omit καὶ πιστέ*.

² Lk. xii. 48 ἀπαιτήσουσιν for αἰτήσουσιν.

³ 2 Cor. vi. 1.

⁴ Jn. xiii. 17.

⁵ Mt. xvi. 24 conflated with Lk. xiv. 26 **.

⁶ 1 Cor. xiv. 40.

which are produced, according to the words of the Lord, things evil or good, showing themselves in the deeds or words appropriate to each.

CCXL.

496A *Why is the gate called wide and the way broad which leadeth to destruction?* (R. 139) ¹

The Lord of His great mercy uses the names and phrases of well-known things to establish the doctrines of the truth. As therefore there is a wide expanse for any one who leaves an earthly straight way, so, He says, he who goes out of the way that leads to the kingdom of heaven is found in a great width of error.

B But I think wide and broad mean the same thing. For broad is termed wide by those who have had a foreign education. So the space, that is the place of the error, is wide, and its end is destruction.

CCXLI.

C *How is the gate narrow and the way straitened that leadeth unto life, and how does one enter by it?* (R. 140)

Here again narrow and straitened do not signify different things, but straitened indicates an intensification of narrowness; when the way is so narrowed that the traveller is straitened, that is, pressed on both sides, and any deviation either on the right hand or the left is dangerous. Thus on a bridge the river flowing underneath is ready on every side to receive him that swerves. Wherefore David says: "Near my path they laid snares for me."²

He then that has purposed to enter into life through the narrow and straitened way must keep himself from all deviation or swerving from the commandments of the Lord, fulfilling what is written: "Turn not aside either to the right or to the left."³

CCXLII.

*What does, In love of the brethren tenderly affectioned one to another,*⁴
mean?

Affection implies a heightening of friendship when there is desire, and fervent feelings of the lover towards the loved one. But, that love of the brethren should not be superficial but innate and fervent, it is said: "In love of the brethren tenderly affectioned one to another."⁴

¹ See Mt. vii. 13.

² Ps. cxl. 5.

³ Prov. iv. 27. Bas. omits τὰ of Sw.'s (B) text before δεξιά and ἀριστερά.

⁴ Rom. xii. 10.

CCXLIII.

*What does the apostle mean by saying, Be ye angry and sin not ; 497A
let not the sun go down on your wrath,¹ while elsewhere he says,
Let all bitterness, and wrath, and anger be put away from you ² ?
(R. 157)*

I think the apostle has treated the subject here in imitation B
of the Lord. For just as the Lord said first in the Gospel :
“ There was said to them of old time ”—this, and then adds :
“ But I say unto you ”—this ; so also here the apostle first
recalls the old precept spoken to men of a former age : “ Be ye
angry and sin not,”³ and presently adds his own words which
apply to us, saying : “ Let all bitterness, and wrath, and anger,
be put away from you.”⁴

CCXLIV.

What does, Give place unto wrath, mean ? (R. 158)

C

Either “ resist not evil,”⁵ as it is written, but to him that
strikes thee on the right cheek to turn the other also and so on ;
or else : “ When they persecute you in this city flee into the
next.”⁶

CCXLV.

Who is wise as a serpent and harmless as a dove⁷ ? (R. 162)

D

The man wise as a serpent is he who with circumspection and
consideration of what is possible and readily attainable contrives
his teaching so that his hearers are disposed to accept it. He is
harmless as a dove who never even dreams of avenging himself
against his adversary, but continues to confer benefits upon him E
according to the apostle's command : “ But be ye not weary in
well doing.”⁸ For the Lord, sending His disciples to preach,
gives them these injunctions. In this task there was need of
wisdom to persuade and endurance of evil as regards adversaries,
in order that, just as the serpent knew how to approach with a
docile appearance and speak persuasively so as to lead men away
from God and enslave them to sin, so we are to choose our ap-
pearance, methods and time and in every way dispose our words
with judgment so as to lead men away from sin and restore
them to God ; and we are to sustain to the end our endurance
in temptations, as Scripture tells us.

¹ Eph. iv. 26.

² Eph. iv. 31.

³ Ps. iv. 4.

⁴ Rom. xii. 19†.

⁵ Mt. v. 39 ¶.

⁶ Mt. x. 23 ἀλλην for ἐτέραν K.

⁷ Mt. x. 16 ¶.

⁸ 2 Thess. iii. 13 ἐγκακείτε for ἐγκακήσητε.

CCXLVI.

498A *What does, Love doth not behave itself unseemly,¹ mean?* (R. 165)

It is equivalent to saying, does not desert its proper fashion. And the fashion of love is the characteristics of love enumerated by the apostle in the same place.

B

CCXLVII.

The Scripture says, Boast not and speak not high things²; and the apostle in one place confesses, That which I speak I speak not after the Lord, but as in foolishness, in this confidence of glorying³; and again, I have become foolish in my glorying⁴; and in another place he allows it, saying, He that glorieth let him glory in the Lord⁵—what is glorying in the Lord, and what is the forbidden glorying? (R. 166)

We have here a clear example of the apostle's necessary C opposition to vices. For he says these things not to commend himself but to bring down the audacious arrogance and pride of certain men. It is glorying in the Lord when a man refers his virtues not to himself but to the Lord, saying: "I can do all things in Christ that strengtheneth me."⁶ But forbidden glorying is of two sorts, either according to the verse: "The sinner is praised in the desires of his soul"⁷ and: "Why boastest thou in wickedness, thou powerful one?"⁸ or else according to the D saying: "They do it to be seen of men,"⁹ through the very fact of their wishing to be praised for what they do, as it were glorying in their actions. Moreover such men may be called sacrilegious, since they appropriate the gifts of God and snatch for themselves the glory due to God.

CCXLVIII.

E *If the Lord gives wisdom and from His face is knowledge and understanding; and if through the Spirit to one is given the word of wisdom, to another the word of knowledge, how is it that the Lord accuses His disciples, saying, Are ye even yet also without understanding?¹⁰ and the apostle blames some as without understanding?¹¹* (R. 168)

If a man knows the goodness of God Who willeth that all men be saved and come to the knowledge of truth and has learned the

¹ 1 Cor. xiii. 5 †. ² 1 Sam. ii. 3. ³ 2 Cor. xi. 17.

⁴ 2 Cor. xii. 11 †. ⁵ 2 Cor. x. 17. ⁶ Phil. iv. 13 add Χριστῷ K.

⁷ Ps. xi. 3. ⁸ Ps. lli. 1. ⁹ Mt. xxiii. 5. ¹⁰ Mt. xv. 16.

¹¹ See Rom. i. 31. If we reconstruct the state of mind which prompted this question, we find it closely akin to that of the *Illuminati*, "Keswick School," etc.

care of the Holy Spirit, shown in the distribution and efficacy of the gifts of God, he knows the slowness of understanding due not to any sloth on the part of the Benefactor but to the unbelief of 499A those who are benefited. And he who is devoid of understanding is rightly accused as one who, when the sun rises, shuts his eyes that he may live in darkness and not look up and be illuminated.

CCXLIX.

What is holy and what is just ¹? (R. 170)

I consider that to be holy,² which is suitable and due from **■** inferiors to their superior, according to the law of superiority ; and just, that which is given to each man according to the merit of his works. If we consider what is holy, then there is only consideration of and recompense for the best acts ; but if what is just, then there is also examination of and recompense for evil acts.

CCL.

*How does one give what is holy unto the dogs ? or cast pearls before **C** swine ? or how does what is added happen, “ Lest haply they trample them under their feet, and turn again and rend you ”* ³? (R. 171)

The apostle explains clearly to us when he adds to what he has said against the Jews : “ Thou who gloriest in the law, through thy transgression of the law dishonourest thou God ? ” ⁴ So here the Lord forbade the dishonour with which we dishonour the holy words of the Lord when we transgress them. From which trans- **D** gression it happens both that those outside the faith consider the teachings of the Lord can be easily despised and because of them they rise against us more boldly and as it were tear the transgressor with reproaches and rebukes.

CCLI.

How does the Lord in one place forbid to carry purse and wallet for the way ⁵ *and in another say, But now let him that hath a **E** purse take it and likewise a wallet ; and he that hath none let him sell his cloke and buy a sword ?* ⁶ (R. 172)

This is explained by the Lord Himself when He says : This must yet “ be fulfilled in me, He was reckoned among the trans-

¹ ἅγιον, δίκαιον. The words come together in Tit. i. 8.

[■] R. “ ἅγιον, id est sanctum vel dignum. Iustum, hoc quod operis pro merito unicuique tribuitur.”

³ Mt. vii. 6.

⁴ Rom. ii. 23.

⁵ See Lk. x. 4.

⁶ Lk. xxii. 36.

gressors.”¹ For immediately after the fulfilment of the prophecy about the sword, He saith to Peter: “Turn thy sword into its place; for all that take the sword shall perish with the sword.”² 500A So that “but now let him that hath a purse take it”³ (or rather “he will take it,”⁴ for so most copies have it) is not a command but a prophecy of the Lord Who says before that the apostles would even dare to take a sword, oblivious of the gifts and the law of the Lord. And it is clear from many passages that the Scripture often uses the imperative mode of speech for the prophetic: for instance: “Let his sons be orphans” and “Let a B slanderer stand at his right hand”⁵ and many such passages.

CCLII.

What is the daily bread which we are taught to pray may be given us each day? (R. 173)

When a man in his work, remembering the Lord’s words: “Be not anxious for your life, what ye shall eat or what ye shall drink,”⁶ and the apostle’s injunction that we are to work that we may have C to give to him that is in need,⁷ works not for his own need but for the sake of the Lord’s commandment (for “the labourer is worthy of his food”⁸) then he does not claim daily bread, that is, the bread that is useful for our existence to sustain our daily life, as his right, but prays to God for it. Then, having shown God the extremity of his need, he eats what is given him by the man who has been charged, after testing, with the task of carrying out the words: “Distribution was made unto each, according as any man had need.”⁹

CCLIII.

What is the talent, and how shall we multiply it?

D I reckon that this parable is spoken in regard to every gift of God; that each man may multiply whatever gift he is judged fit to receive from God and apply it to the benefit and advantage of many. For there is no man that does not share in God’s kindness.

¹ Lk. xxii. 37.

² Mt. xxvi. 52 σου after μάχαιραν.

³ Lk. xxii. 36.

⁴ ἀρσεν. Tischendorf gives D (Codex Bezae) as the only witness for this reading. B. quotes the ordinary reading, though most copies known to him have what is to us a very rare reading. We are tempted to conclude that the Western text had once been dominant in Asia Minor but was superseded by an official text.

⁵ Ps. cix. 9; 6.

⁶ Mt. vi. 25.

⁷ See Eph. iv. 28.

⁸ Mt. x. 10 omit ἐστιν.

⁹ Acts iv. 35.

CCLIV.

*What is the bank in which, saith the Lord, thou shouldest have put E
thy money ? ¹*

The parables do not represent plays for us to look at their outward appearance, but they lead the mind to a particular purpose. As then money is wont to be given to the bankers to trade with, (for there are, as I saw at Alexandria, men who accept money and do this with it, ²) so it is necessary that the man who has received any grace whatever should give to him who is in ^{501A} need, or do what the apostle said as regards the word : “ These things commit to faithful men, who shall be able to teach others also ” ³ ; for this naturally applies not only to the word but to every other matter. For some have power to do things, others have received skill in imparting them.

CCLV.

*Where was he bidden to go away who was told, Take up that which
is thine and go thy way ⁴ ?* B

Perhaps to that place whither those who stood on the left were told to go, who were blamed because they lacked good works. But every one that envieth his brother is worse than he who lacks good works. The Scripture is accustomed often to class murder and envy together. ⁵

CCLVI.

*What is the reward that these we have been talking of receive equally C
with the last ?*

To escape blame on account of the good things one has done, is, I suppose, the common privilege of all who obey. For to be crowned belongs properly to those who have contended in the good contest lawfully, have finished the course, and have kept the faith, in the love of Christ Jesus our Lord. Possibly the reward agreed upon is the same as the hundredfold which the Lord promised should be received in the present time by those who for His commandment have left everything they possess, so that “ take what is thine ” ⁶ is said of this. Then those who were D

¹ See Mt. xxv. 27.

² An interesting biographical detail, throwing light on economic history. The banking system of Cappadocia must have been rudimentary for B. to speak in this way. Perhaps the export of the Egyptian wheat crop necessitated a more complicated system of finance.

³ 2 Tim. ii. 2.

⁴ Mt. xx. 14.

⁵ Cf. Rom. i. 29. In Greek φόνος, φθόνος.

⁶ Mt. xx. 14†.

guilty of the sin of envy towards the men that received an equal reward will no more themselves inherit eternal life, but receiving now the hundredfold only will be condemned for envy in the time to come and will be told to "go."

CCLVII.

E *Who are the chaff that is burnt with unquenchable fire*¹?

Such as are indeed useful to those who are worthy of the kingdom of heaven, as the chaff is useful to the corn, but do not act with a disposition of love towards God and towards their neighbour, whether in respect of spiritual gifts or in respect of bodily benefits, and so remain imperfect.

CCLVIII.

502A *Who is the man condemned by the apostle, He who of his own will in humility and worshipping etc.*²?

I think the sequel explains the argument that is being pursued in this place. For he proceeds to mention severity to the body,
B such as is practised by the Manichaeans and similar people.

CCLIX.

*Who is the fervent in spirit*³?

He who with fiery keenness and insatiable desire and tireless zeal doeth the will of God in the love of Christ Jesus our Lord, according to the Scripture saying: "He will delight greatly in his commandments."⁴

CCLX.

C *The apostle says in one place, Be ye not foolish,*⁵ *and in another, Be not wise in your own conceits.*⁶ *Can he who is not foolish be also not wise in his own conceits?*

Each commandment has its own limit. For to "be ye not foolish" he adds "but understand what the will of God is"; and to "be not wise in your own conceits," "fear the Lord and depart from all evil."⁷ So he who does not understand the will of the Lord is foolish and every man is wise in his own conceits who uses his own thoughts and does not walk by faith in all the words of God. If then any man wishes to be neither foolish nor wise in his own conceits, he ought to understand the will of the

¹ See Mt. iii. 12.

² Col. ii. 18 ¶.

³ See Rom. xii. 11.

⁴ Ps. cxii. 1 *θελει* with *ⲛ*^{ca}ART, Sw.'s (*ⲛ*) text *θελλει*.

⁵ Eph. v. 17†.

⁶ Rom. xii. 16.

⁷ Prov. iii. 7 "the Lord," Sw.'s (B) text "God."

Lord by faith in Him, and in the fear of the Lord to imitate the apostle who says : “ Casting down imaginations and every high thing that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ.”¹

CCLXI.

503A

The Lord promised, All things, whatsoever ye shall ask in prayer, believing, ye shall receive²; and again, If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father.³ How was it then that even the Saints themselves when they asked certain things did not receive them? For such was the apostle's lot, who said, Concerning this thing I besought the Lord thrice, that it might depart from me⁴— B and he received not his request. And the same with Jeremiah the prophet and Moses himself.

Since our Lord Jesus Christ said in prayer : “ O my Father, if it be possible, let this cup pass away from me ”⁵ and then added : “ Yet not my will but thine be done,”⁶ you must know first of all that we are not allowed to ask for everything that we want, we do not even know in full how to ask for what is expedient. “ For we know not how to pray as we ought.”⁷ So C that our petitions ought to be made with much circumspection, according to the will of God. But if we are not heard we must know that there is need either of perseverance or of intensity, according to the parable of the Lord, to the end that we ought always to pray and not to faint, and according to His statement in another place : “ Because of his importunity he will arise and give him as many as he needeth.”⁸ Or perhaps we need reformation and diligent care, according to what God said to certain men through His prophet : “ When ye stretch out your hands towards me I will turn my face away from you ; and if ye multiply your prayer I will not hear you. For your hands are full of blood. Wash ye, become clean, etc.”⁹ But that the same happens D nowadays and that the hands of the many are full of blood they ought not to doubt who believe in that judgment of God which He proclaimed against the man who, bidden to speak to the people,

¹ 2 Cor. x. 4 ; 5. ² Mt. xxi. 22. ³ Mt. xviii. 19. ⁴ 2 Cor. xii. 8.

⁵ Mt. xxvi. 39 omit μου, omit ἐστιν *.

⁶ Lk. xxii. 42.

⁷ Rom. viii. 26 προσευξόμεθα for -όμεθα K.

⁸ Lk. xi. 8.

⁹ Isa. i. 15 ; 16. Bas. differs from Sw.'s (B) text, agreeing in the main with P.A.Q.Γ. όταν τὰς χεῖρας ὑμῶν ἐκτείνητε πρὸς με (Sw. όταν ἐκτείνητε τὰς χεῖρας) ἀποστρέψω τὸ πρόσωπόν μου (Sw. τοὺς ὀφθαλμούς μου) κτλ.

yet kept silence : " The blood of the sinner shall be required from the hands of the watchman." ¹ The apostle, persuaded that this was true and unalterable, said : " I am pure henceforth from the blood of all men. For I shrank not from declaring to you the whole counsel of God." ² But if he who was merely silent is found guilty of the blood of sinners, what shall one say of those
 E who cause others to offend by their deeds or words ? Sometimes it happens that a request is not granted owing to the unworthiness of him who makes it, as in the case of David, who prayed that he might build a house for God and was prevented ; while he was not debarred from being well-pleasing to God, yet he was not counted worthy of that. Jeremiah indeed seems not to have been heard
 504A owing to the wickedness of those for whom he prayed. It often happens that the time at which we ought to have made the request has been lost to us through slackness, and we are found later asking unseasonably and in vain. As regards " For this I besought the Lord three times that it might depart from me," ³ you must know that there are many different reasons for calamities, whether arising from external circumstances or bodily causes, since God brings them on us or allows them by a certain dispensation better for us than sudden relief. If then any one knows for certain that he ought to be freed from disaster by prayer and request, then when he asks he is heard—witness the two blind men in the Gospel, the ten lepers and many others.
 B But if a man does not know the reason why he has fallen into trial (for often he is meant by patience to attain the end for which these things are inflicted upon him) and, when he ought to endure to the end, tries to escape the calamity, he is not heard, since he does not acquiesce in the object of God's kindness. The meaning of " if two of you shall agree " is made plain by the context ; for it is discussing the man who rebukes the sinner and the man who is rebuked. Because since God willeth not the death of a sinner
 C so much as that he should be converted and live, if he who is rebuked feels compunction and agrees with the purpose of him who administers rebuke, then concerning any thing, that is, any sin remission of which they ask, it shall be given them by the merciful God. For if he who receives does not agree with him who administers rebuke, then remission is no longer possible but rather binding, according to what is written : " What things soever ye shall bind on earth shall be bound in heaven " ; so that

¹ Ezek. iii. 18 τὸ αἷμα τοῦ ἁμαρτηκότος ἐκ τῶν χειρῶν τοῦ σκοποῦ ἐκζητηθήσεται (v.l. ἐκζητήσω), Sw. (B) τὸ αἷμα αὐτοῦ ἐκ χειρὸς σου ἐκζητήσω.

² Acts xx. 26 ἐγὼ for εἰμι K, add ἀπὸ τοῦ νῦν ** ; 27.

³ 2 Cor. xii. 8.

the judgment is fulfilled : " If he (who is rebuked) refuse to hear the Church also, let him be unto thee as the Gentile and publican." ¹

CCLXII.

D

Whereas Scripture puts poverty and need in the category of things praised, as in " Blessed are the poor," ² or " *The Lord heard the desire of the needy,"* ³ and again, " *The poor and needy shall praise thy name,"* ⁴ *what is the difference between poverty and need, and how is David's saying true, I am poor and* ⁵ *needy* ⁵ ?

Remembering the apostle's words about the Lord : " Though he was rich, yet for our sakes he became poor," ⁶ I reckon that he who has come from riches to want is poor, ⁷ but he who was in want to begin with and has managed such adversity in a way well pleasing to the Lord is needy. ⁸ But David confesses he is poor ^{505A} and needy, perhaps saying this in the person of the Lord, Who is called poor according to the saying : " Though he was rich, yet for our sakes he became poor " ⁹ ; and He is needy in that His title according to the flesh was son, not of a rich man, but of a carpenter. Perhaps also it was because like Job He knew how not to guard His own possessions as a treasure nor to heed wealth as a private possession, but to manage all things according to the will of the Lord.

CCLXIII.

What does the Lord wish to teach by the examples which He gives ^B *ending with the words, So therefore every man of you that renounceth not all that he hath cannot be my disciple* ¹⁰ ? *For if he who wishes to build a tower or to go to war with another king ought to make preparations either for building or for war ; but if he is not able to, then it is lawful for him either to refrain from laying a foundation stone or to ask terms of peace ; ought then he who has desired to become a disciple of the Lord to renounce all ? and if he finds it difficult may he refrain from being a* ^C *disciple at all ?*

The Lord's object in these examples is not to give a man power to become a disciple or not as he pleases, but to show the

¹ Mt. xviii. 18 ; 17 ὥς for ὥσπερ.

² Mt. v. 3†.

³ Ps. x. 17.

⁴ Ps. lxxiv. 21.

⁵ Ps. xl. 17. Bas.' order of words agrees with ^{RT} against Sw.'s (B) text. ⁶ 2 Cor. viii. 9 ἡμᾶς for ὑμᾶς. ⁷ πτωχός.

⁸ πένης. (πτωχός = a beggar, therefore a lower degree of poverty than πένης = a poor labouring man.)

⁹ 2 Cor. viii. 9 ἡμᾶς for ὑμᾶς

¹⁰ Lk. xiv. 33.

impossibility of pleasing God under conditions which distract the soul. In such conditions he is both in danger of becoming an easy prey to the plots of the devil and he is thought worthy of **D** mocking and laughter because of his failure to complete what he seems to have been zealous to do. This the prophet prayed might not be his fate, saying: "Lest they rejoice over me: and when my feet were shaken they spoke great things against me." ¹

CCLXIV.

When the apostle says, That ye be sincere,² and again, But as of sincerity,³ what does he mean by sincerity?

By sincerity I reckon to be meant that which has no admixture of anything else, is absolutely pure from everything contrary to **E** it, is compact and firmly set towards godliness alone. And not only so, but towards all those things that are the object of careful endeavour at every time and in every concern with a view of attaining godliness, so that the man who is set on some thing is not led away even to what is closely linked with his good aims. The first is made clear by the context, for to "but as of sincerity" he adds "as of God, in the sight of God, speak we in Christ." The second is shown by the words: "not to think of himself more highly than he ought to think, but so to think as to think soberly, according as God hath dealt to each man the measure of faith," ⁴ and by what comes after this.

506A

CCLXV.

Are the words, If thou art offering thy gift at the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way, first be reconciled to thy brother and then come and offer thy gift,⁵ addressed to priests ⁶ or to all men as well? And how does each of us offer a gift at the altar?

B We must accept this as spoken in a special and primary way to priests, for it is written: "Ye shall be called priests of the Lord, all of you ministers of God" ⁷; and "A sacrifice of praise shall glorify me" ⁸; and again: "A sacrifice to the Lord is a troubled spirit." ⁹ And the apostle says: "That ye offer your

¹ Ps. xxxviii. 16.

² Phil. i. 10†.

³ 2 Cor. ii. 17†.

⁴ Rom. xii. 3.

⁵ Mt. v. 23 καὶ ἐκεῖ for καὶ ἐν K, ἔχει τι before ὁ ἀδελφός **; 24.

⁶ Cf. B. 64, 231 for priests in the monastery.

⁷ Isa. lxi. 6, Sw. (B) omits πάντες.

⁸ Ps. l. 23.

⁹ Ps. li. 17.

bodies a living sacrifice, holy, acceptable to God, which is your reasonable service.”¹ All these things are common to all, and it is necessary that each of us should fulfil them.

CCLXVI.

What is the salt which the Lord ordered us to have when He said, Have salt in yourselves and be at peace one with another²? And the apostle says, Let your word be always with grace, seasoned with salt.³

Here also the sense is plain from the context of each passage. D For in the Lord's words we are taught to give no occasion of disunion and dissension among ourselves, but always to be kept in the bond of peace to gain the unity of the spirit. But in the apostle's words any one remembering the words of him who said: "Shall bread be eaten without salt? Is there any taste in vain words?"⁴ will be taught to dispense his words to the edifying of faith, "that he may give grace to the hearers"⁵ using an opportune time and a proper order, to the end that the hearers may become more docile.

CCLXVII.

E

If one man shall be beaten with many, another with few stripes,⁶ how do some say that there is no end of punishment?

What seems to be said in an ambiguous and veiled way in certain passages of inspired Scripture is made plain by the obvious meaning of other passages.⁷ Since then the Lord proclaims in one place, "These shall go away into eternal punishment,"⁸ and in another sends certain men to the eternal fire prepared for the devil and his angels, and elsewhere names a gehenna of fire and adds: "Where their worm dieth not and the fire is not quenched,"⁹ and since He has said long before by the prophet that "their worm will not die and their fire will not be quenched"¹⁰—since these and many similar things are frequently found in the inspired Scripture, this comes also from the devil's plots that many men, forgetting such great and serious words and declarations of the Lord, assign to themselves an end of punishment in order that they may sin more boldly. For if there is ever an end of eternal

¹ Rom. xii. 1.

³ Col. iv. 6.

⁵ Eph. iv. 29.

⁷ The question and first sentence of the answer are quoted by Justinian, *Ep. ad Mennam*.

⁹ Mk. ix. 48.

² Mk. ix. 50.

⁴ Job vi. 6.

⁶ See Lk. xii. 47.

⁸ See Mt. xxv. 46.

¹⁰ Isa. lxvi. 24.

punishment, eternal life too will surely have an end.¹ But if we cannot think this of life, with what reason shall we give eternal punishment an end? For both equally have the adjective eternal. For it says: "These shall go away into eternal punishment, but the righteous into eternal life."² Since this is obvious, we must know that "shall be beaten with many stripes" and "shall be beaten with few stripes"³ show not an end but a difference of punishment. For if God is a righteous judge, not only to the good but also to the evil, rendering to each man according to his deed, one man may be worthy of unquenchable fire, which may burn feebly or fiercely; and another may deserve the undying worm, and this again may torture moderately or violently according to the desert of each; a third may be doomed to hell, which surely has different punishments; yet another is doomed to the outer darkness, where one has the weeping only; another the gnashing of teeth owing to the vehemence of troubles. And the outer darkness assuredly hints at the existence of an inner darkness. Further, the phrase in the Proverbs "in the depths of hell"⁴ shows that there are some in hell but not in the depth of hell, and enduring a lighter punishment. It is possible to show this even now in illnesses of the body. For one man when he has a fever has additional symptoms and other sufferings, another is only feverish and that in a different manner from the first; a third is not feverish but is afflicted by a pain in some limb, and this may be greater or less. But the Lord uttered this phrase "many and few" in the ordinary acceptation of the words, as He did many other like things. For we know that this manner of speech is common with reference to those who are afflicted by some one illness; as when we say in wonder with reference to one who is only feverish or suffering from pain in the eye, "How much he has suffered," or "How many troubles he has had." So, I repeat, to have many or few stripes refers not to the extension or completion of the time, but to the difference of punishment.

508A

CCLXVIII.

In what sense are some men called sons of disobedience and children of wrath?

The Lord is wont to call children or sons of any one those who do his will whether he be good or bad. For, He says, "If ye are Abraham's children ye would do the works of Abraham."⁵

¹ The common-sense view, which was however abandoned by some scholars in the 19th century during the Conditional Immortality controversy.

² Mt. xxv. 46.

³ Lk. xii. 47.

⁴ Prov. ix. 18.

⁵ Jn. viii. 39 ἐστὲ for ἦτε.

Again : "Ye are of your father the devil, and the lusts of your father it is your will to do."¹ So he who does the works of disobedience becomes the son of disobedience. Perhaps as the B devil is called not only sinner but sin itself, because he is the originator, I think, of sin, so also the devil could be called disobedience itself for the same reason. But a man is a child of wrath in so far as he has made himself worthy of wrath. For as the apostle called those who are worthy of the Lord and do the works of light and day, sons of light and sons of day, so also it is appropriate to understand the phrase "we were children of wrath."² However, one must know that the son of disobedience is also a child of wrath, since the Lord declared : "He that obeyeth not the Son shall not see life, but the wrath of God shall abide on him." ■

CCLXIX.

*It is written, Doing the desires of the flesh and of the thoughts.⁴
Is there any difference between the desires of the flesh and of the thoughts? and what are they?*

Elsewhere the apostle gives a list of the desires of the flesh D mentioning them separately by name. "The works of the flesh are manifest, which are these, adultery, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strifes, jealousies, wraths, factions, divisions, heresies, envyings, murders, drunkenness, revellings, and such like."⁵ And elsewhere in more general terms : "The mind of the flesh is enmity against God ; for it is not subject to the law of God, neither indeed can it be."⁶ But the desires of the thoughts would be imaginations not approved by Scripture, the kind of which it is said : "Casting down E imaginations and every high thing that is exalted against the knowledge of God " and thoughts not brought into captivity to the obedience of Christ.⁷ Wherefore it is necessary and safe always to keep what David said : "And thy righteous acts are my counsel."⁸

CCLXX.

What is the meaning of, Perplexed yet not unto despair⁹? 509A

The apostle is here showing the full conviction of his own trust in God by contrasting human calculations, and in this way

¹ Jn. viii. 44.

² Eph. ii. 3†.

³ Jn. iii. 36 add τήν before ζωήν K.

⁴ Eph. ii. 3.

⁵ Gal. v. 19 add μοιχεία K ; 20 ; 21 add φόνοι K. ⁶ Rom. viii. 7.

⁷ 2 Cor. x. 4 ; 5 καὶ νοήματα μὴ αἰχμαλωτιζόμενα **.

⁸ Ps. cxix. 24 καὶ ἡ συμβουλία μου with ^N^{ca}ART, Sw.'s (N) text αἱ συμβουλίαι.

⁹ 2 Cor. iv. 8 †.

B he arranges each of the things contained in this passage. For as regards human calculations he says : " We are pressed on every side " but as regards trust in God he adds : " yet not straitened." Again, as regards human calculations "perplexed," but as regards trust in God "yet not unto despair." And so with the rest. Elsewhere also he says similar things : " As dying, and behold we live ; as poor, yet making many rich ; as having nothing, and yet possessing all things." ¹

C

CCLXXI.

In view of the Lord's words, Howbeit give for alms those things which are within,² does one find purification of all one's sins through alms-giving ?

D Your question is explained by what has gone before. For having said : " Ye cleanse the outside of the cup and of the platter, but your inward part is full of extortion and wickedness " then He added : " Give as alms the things that are within, and behold all things are clean unto you " ³ —all those sins and evil deeds which consist in snatching and overreaching. Indeed Zacchaeus declares this when he said : " Behold the half of my goods I give to the poor ; and if I have wrongfully exacted aught of any man, I restore fourfold." ⁴ So that whatsoever sins there are of this sort which it is possible to undo, and for which one can restore manyfold, are cleansed in this way. In this way, I say, not that the man is sufficient of himself to gain cleansing, but he needs primarily the mercy of God and the blood of Christ ; in Whom we also have redemption from all other sins, when we produce in each case fruits worthy of repentance.

CCLXXII.

510A *Since it is a commandment of the Lord not to be anxious about the morrow,⁵ how shall we understand this commandment rightly ? For we see ourselves paying much attention to the necessities of life, even going so far as to lay up stores to last a long time.*

B He who has received the teaching of the Lord, Who said : " Seek ye first the kingdom of God and his righteousness " and is convinced of the truth of His promise which is added : " And all these things shall be added unto you," ⁶ does not occupy the soul uselessly in the cares of this life which choke the word and render it unfruitful. But, contending in the good contest of pleasing God, he believes in the Lord Who said : " The workman

¹ 2 Cor. vi. 9 ; 10.

² Lk. xi. 41.

³ Lk. xi. 39 conflated with Mt. xxiii. 25 **.

⁴ Lk. xix. 8.

⁵ See Mt. vi. 34.

⁶ Mt. vi. 33 add τοῦ θεοῦ K.

is worthy of his food,"¹ and he is in no way worried about this. But he works and is anxious not for his own sake, but for the commandment of Christ, as shown and taught by the apostle when he said: "In all things I gave you an example, how that so labouring ye ought to support the weak."² For to be anxious for one's own sake accuses a man of self-love; but to be anxious and work for the sake of the commandment is praiseworthy and shows a disposition that loves Christ and the brethren.

CCLXXIII.

*What is it by doing which a man blasphemes against the Holy Spirit?*³

From the blasphemy then uttered by the Pharisees, against whom this judgment was pronounced, it is clear that even now that man blasphemes against the Holy Spirit who ascribes to the adversary the workings and fruits of the Holy Spirit. Most of us are guilty of this when, as often happens, we recklessly style the earnest man vainglorious, or falsely ascribe anger to him who shows good zeal, or with our malicious suspicions give false names to other things of the kind.

CCLXXIV.

*How does a man become foolish in this world?*⁴ (R. 203)

If he has feared God's judgment: "Woe to you who are wise in yourselves and prudent in your own eyes"⁵ and imitated him who said: "I became brutish with thee,"⁶ and having cast away every idea of wisdom deems no one of his own thoughts to be good and indeed never thinks of them at all, until the commandment of the Lord itself has accustomed him to what pleases God, whether in deed or word or thought, as the apostle said: "Such confidence have we through Christ to Godward: not that we are sufficient of ourselves to account anything as from ourselves, but our sufficiency is of God,"⁷ who teacheth man knowledge,"⁸ as it is written.

CCLXXV.

Does the passage, I Paul purposed to come once and again, and Satan hindered us,⁹ imply that Satan can hinder the purpose of a Saint? (R. 202)

Of good works done in the Lord some are accomplished by the purpose and decision of the soul, while others are done by the

¹ Mt. x. 10.

² Acts xx. 35.

³ Mk. iii. 29 ¶.

⁴ See 1 Cor. iii. 18.

⁵ Isa. v. 21.

⁶ Ps. lxxiii. 22. Bas. has ἐγενήθην with $\aleph$ T as against ἐγενόμην of Sw.'s (B) text.

⁷ 2 Cor. iii. 4; 5.

⁸ Ps. xciv. 10.

⁹ 1 Thess. ii. 18 ¶.

C body, either actively or passively. The things then that lie within the purpose and decision of the soul, these it is in no way possible for Satan to hinder. But as regards good things done by bodily activity God often allows hindrances to arise, to test and prove him that is hindered, in order that he may either be proved to desist from his good purpose, like those sown upon the rock who for a while received the word with joy but when affliction came immediately fell away, or else may be shown to persevere in good works through his zeal for righteous action, like the apostle D himself who, having often purposed to go to the Romans and having been prevented as he himself confessed, nevertheless did not cease desiring until he fulfilled his purpose. But of passive endurance we have Job as an example, who, having suffered so many things at the hands of the devil who tried to make him utter some blasphemy, or to be ungrateful to God, yet in spite of extreme calamities did not desist from his godly judgment and right thinking about God. For it is written concerning him: "In all these things, Job sinned not in his lips before God and gave not folly to God." ¹

E

CCLXXVI.

What is the meaning of the apostle's words, That ye may prove what is the good and acceptable and perfect will of God ²?

There are many things which God wills: some in long-suffering and kindness, which are good and are so styled; others in wrath because of our sins, which are called evil. For "I" He says "am he that maketh peace and createth evil things." ³ Evil things, not as causes of our punishment but as instruments of our 512A chastisement. But that which chastises and through affliction leads to conversion becomes good. As many things therefore as God wills in His long-suffering and kindness, these things it is necessary that we too should will and imitate. For He says: "Be ye merciful, even as also your Father is merciful." ⁴ And the apostle says: "Be ye therefore imitators of God as beloved children and walk in love even as Christ also loved us." ⁵ And as many things as God brings on us in wrath because of our sins, these being called evil, as I have said, because they bring affliction, B it is in no way lawful for us to do. For because it is the will of God that men should often be destroyed by famine, pestilence, war, or similar cause, it is not right that we should serve this will.

¹ Job i. 22. Bas. follows the A text as against Sw.'s B.

² Rom. xii. 2.

³ Isa. xlv. 7 ἐγὼ γὰρ εἰμι, Sw.'s (B) text omits εἰμι.

⁴ Lk. vi. 36 add καὶ K.

⁵ Eph. v. 1; 2 ἡμᾶς for ὑμᾶς.

For with such purposes in view God uses even evil ministers according to that which is written : “ He sent upon them the fury of his wrath, wrath, fury and affliction, which he sent by evil angels.” ¹ First then we must inquire what is the good will of God ; then when we have found out the good we must examine whether this good will is also pleasing to God. For there is something which in its own manner is a thing willed by God and good, but when it is done in a way not fitting the person or time it is no longer pleasing to God. For instance, it was the will of God and it was good to burn incense to God, but it was not pleasing to God that Dathan and Abiram and their followers should do it. Again it is the will of God and good to offer alms ; but to do so to be glorified by men is no longer pleasing to God. Again, it was God’s will and it was good that the disciples should proclaim ^D on the house tops what they heard in the ear ; but to speak anything prematurely was no longer pleasing to God. For He says : “ Tell this vision to no man till the Son of man be risen from the dead.” ² And in general everything willed of God is good and pleasing when the apostle’s saying is fulfilled in it : “ Do all to the glory of God ” ³ ; and : “ Let all things be done decently and in order.” ⁴

Again, when a thing is willed of God and good and pleasing, not even then ought one to feel safe, but rather struggle and plan that it be perfect and lacking in nothing—now measuring what ^E is done, now whether it is according to the commandment, and now considering the strength of him who does it. For He says : “ Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.” ⁵ As also the Lord taught in the Gospel according to John. Moreover we must do every commandment, as it is written : “ Blessed is the servant, whom his Lord when he cometh shall find so doing.” ⁶

CCLXXVII.

What is the inner chamber which the Lord commands him who prays 513A
to enter ?

An inner chamber by common usage is the name for a room which is empty and separate from the rest of the house, in which we put whatever we wish to store ; or in which one may hide, according to what is said in the prophet : “ Go, my people, enter

¹ Ps. lxxviii. 49.

² Mt. xvii. 9 add τοῦτο after ὄραμα **.

³ 1 Cor. x. 31.

⁴ 1 Cor. xiv. 40.

⁵ Mk. xii. 30 conflated with parallels.

⁶ Mt. xxiv. 46 omit ἐκείνος **.

into thy inner chamber and hide thyself.”¹ But the force of the commandment is made plain by the argument ; for the passage is addressed to those who are suffering from the vice of men-pleasing. So that if a man is troubled by this vice, he does well to go apart in prayer and remain alone until he is able to gain the disposition of taking no heed of the praises of men, but looking at God only, as the psalmist says : “ Behold, even as the eyes of servants are unto the hands of their masters ; as the eyes of a maiden unto the hands of her mistress : so our eyes are unto the Lord our God.”² But if by the grace of God a man cleanses himself from that vice, he has no need to hide his good. This is the teaching of the Lord Himself Who said : “ A city set on a hill cannot be hid. Nor do men light a lamp, and put it under a bushel, but on the stand ; and it shineth unto all that are in the house. So let your light shine before men, that they may see your good works and glorify your Father which is in heaven.”³ And the same interpretation applies to almsgiving and fasting, which are mentioned in the same place ; and generally to everything in religion.

CCLXXVIII.

*How does a man's spirit pray while his understanding remains without fruit*⁴ ?

D This was said concerning those that utter their prayer in a tongue unknown to the hearers. For he says : “ If I pray in a tongue, my spirit prayeth, but my understanding is unfruitful.” For when the words of the prayer are unknown to those who are present, the understanding of him who prays is unfruitful since no one is benefited ; but when those who are present understand the prayer, which is able to benefit the hearers, then he who prays has the bettering of those who are benefited as a fruit. The same applies to every utterance of God's words. For it is written : “ Such as is good for edifying of the faith.”⁵

CCLXXIX.

*What does, Sing psalms intelligently,*⁶ mean ? (R. 110)

What in foods the perception of the quality of each kind of food is, that intelligence is in the case of the words of Holy Scripture. “ For the throat tastes foods and the mind discerns

¹ Isa. xxvi. 20 εἰς τὸ ταμιεῖόν σου, Sw. (B) τὰ ταμιεῖά σου.

² Ps. cxxiii. 2.

³ Mt. v. 14-16.

⁴ See 1 Cor. xiv. 14.

⁵ Eph. iv. 29 πλῆττωσ for χρεῖας*.

⁶ Ps. xlvii. 7.

words.”¹ If then a man is affected in his soul by the power of 514A each word in the same way as he is affected in taste by the quality of each food, such a man has fulfilled the commandment which says: “Sing psalms intelligently.”²

CCLXXX.

*Who is the pure in heart*³? (R. 148)

He who has not to blame himself for spurning the commandment of God or leaving it undone or neglecting it.⁴

B

CCLXXXI.

*Should the sister who does not want to sing psalms be compelled to?*⁵

If she does not come with alacrity to the singing and if in her is not apparent the disposition of him who said: “How sweet are thy words unto my throat, sweeter than honey to my mouth,”⁶ and if she does not think idleness a great loss, then let her either correct herself or else be expelled, lest a little leaven corrupt the C whole lump.

CCLXXXII.

*Who are they who say, We did eat and drink in thy presence, and are told, I know you not*⁷?

Perhaps they are those whom the apostle described in his own person when he said: “If I speak with the tongues of men and of angels . . . And if I have all knowledge and all faith . . . And D if I bestow all my goods; and if I give my body to be burned, and have not love, it profiteth me nothing.”⁸ This lesson was taught to the apostle by the Lord Who said of certain men: “For they do it to be seen of men. Verily I say unto you, They have received their reward.”⁹ For whatever is done not because

¹ Job xii. 11. B. inverts the clauses as given by Sw.

² Ps. xlvii. 7.

³ See Mt. v. 8.

⁴ Cf. B. 296 and note that according to Bas. the commandments can be kept.

⁵ The only person entitled to ask such a question would be the Superior of a double monastery, responsible through the Mother-Superior for the discipline of the women. We conclude that the Shorter Rules represent the proceedings at a General Chapter of Superiors, presided over by Basil. See F. 54 and Intr. p. 17.

⁶ Ps. cxix. 103. Sw.'s (N) text adds *καὶ κήριον*, Bas. omits with N^{ca}AT.

⁷ Lk. xiii. 26; 27.

⁸ 1 Cor. xiii. 1-3 (shortened).

⁹ Mt. xxiii. 5 conflated with vi. 2**.

of love towards God but for praise to be received of men, whatever it be, is not praised as a religious act but receives the condemnation of men-pleasing or self-pleasing, or contention or envy or other such cause. Wherefore also the Lord calls such a work of iniquity, saying to those that said : " We did eat before you, etc.," " Depart from me, all ye workers of iniquity." ¹ For how are they not workers of iniquity who abuse the gifts of God to win their own pleasures ? Of such a sort were they of whom the apostle says : " We are not as the many, corrupting the word of God." ² And again : " Supposing that godliness is a way of gain " ³ ; and many other things of the kind. From all these things the same
 515A apostle is proved to be pure by his words : " Not as pleasing men but God which proveth our hearts. For neither at any time were we found by you using words of flattery, as ye know, nor a cloke of covetousness, God is witness ; nor seeking glory of men, neither from you, nor from others." ⁴

CCLXXXIII.

Is the man who does the will of another his accomplice ? (R. 120)

B If we believe the Lord's words : " Every one that committeth sin is the bondservant of sin " ⁵ and again : " Ye are of your father the devil, and the lusts of your father it is your will to do," ⁶ we know that he is not merely an accomplice but chooses him whose work he does as his lord and father, according to the Lord's saying. And the apostle confirms this in plain language when he says : " Know ye not that to whom ye present yourselves as servants unto obedience, his servants ye are whom ye obey ; whether of sin unto death or of obedience unto righteousness ? " ⁷

C

CCLXXXIV.

If a brotherhood falls into poverty ⁸ owing to calamity or disease, may it without hesitation receive necessities from others ? and if this is right, from whom shall it receive help ?

He that remembers the Lord's words : " Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me " ⁹ gives much thought, with zeal and care, to be worthy
 D of being ranked as a brother of the Lord. If then a man is really such, let him have no hesitation in accepting help, but receive it joyfully. From whom and when and how it should be received,

¹ Lk. xiii. 26 ; 27.

² 2 Cor. ii. 17.

³ 1 Tim. vi. 5.

⁴ 1 Thess. ii. 4 ; 5 ; 6 omit ἐν before προφάσει.

⁵ Jn. viii. 34.

⁶ Jn. viii. 44.

⁷ Rom. vi. 16.

⁸ A community without endowments depending mainly on agriculture would often experience such set-backs.

⁹ Mt. xxv. 40.

he who is entrusted with the general care ought to decide, remembering what David said: "Let not the oil of the sinner anoint my head"¹; and again: "He who walks in the blameless way, this man ministered to me."²

CCLXXXV.

*Should one brotherhood trading with another be solicitous about the proper price of each class of goods?*³

Whether Scripture allows among brethren buying from one another and selling to one another is a matter about which I have nothing to say. For we are taught to share with one another to meet needs according as it is written: "Your abundance being a supply for their want, and their abundance for your want, that there may be equality."⁴ But let both remember the passage: "To fine a righteous man is not good."⁵

CCLXXXVI.

*Must we remove to a hospital a resident in a brotherhood who falls ill?*⁶

In each case we must have regard to the locality and special B object in view, to the common advantage and the glory of God.⁷

CCLXXXVII.

What are the fruits worthy of repentance? (R. 19)

They are works of righteousness opposed to sin, which the penitent ought to bring forth as fruits, fulfilling the words: C "Bearing fruit in every good work."⁸

CCLXXXVIII.

Ought he who wishes to confess his sins to confess to all and sundry? if not, then to whom? (R. 21)

God's plan of kindness to sinners is clear in the words of Scripture: "I desire not the death of the sinner but so that he

¹ Ps. cxli. 5.

² Ps. ci. 6.

³ We gather from B.'s answer that buying and selling between monasteries was a declension from the ideal, which he was forced to tolerate. Cf. F. 39, where goods are to be sold in the neighbourhood at a low price rather than at a distance at a higher price.

⁴ 2 Cor. viii. 14 ¶.

⁵ Prov. xvii. 26.

⁶ Or, presumably, nurse him in the convent. Cf. B. 155, *Epp.* cl, clxxvi.

⁷ "The copy brought from Pontus went as far as this: the remaining 27 chapters and the Penalties were added from the Caesarean Codex" (412A).

⁸ Col. i. 10.

D should be converted and live.”¹ Since then both the mode of conversion ought to be congruous to the sin and there is need of fruits worthy of repentance, according to the text: “Bring forth fruits worthy of repentance,” lest through lack of repentance the words of the added threat apply: “Every tree that bringeth not forth good fruit is hewn down and cast into the fire,”² it is necessary to confess sins to those who are entrusted with the stewardship of the mysteries of God.³ For so also those who repented of old are found to have done so in the presence of the E Saints. For it is written in the Gospel that they confessed their sins to John the Baptist; and in the Acts, to the apostles, by whom also they were all baptized.

CCLXXXIX.

What shall he do who having repented of a sin falls again into the same sin? (R. 22)

That he who has once repented commits again the same sin is a proof that he has not purged away the prime cause of that sin, so that from it as from a root the same growth comes again 517A necessarily. For just as, if a man should wish to cut off the branches of a tree leaving the root, the root remaining produces the same results once more in no less degree, so since certain sins have not their beginning in themselves but grow out of others it is altogether necessary that he who wishes to be clean from them should remove the first causes of those sins. For example, strife and envy are not self-originated but grow from the root of love of glory. For aiming at glory in the eyes of men one quarrels with him who has a high reputation and envies him who has a reputation superior to his own. If then a man who has once owned his fault of envy or strife falls into the same again, let him recognise the B prime cause of his envy or strife, namely the love of glory which is the underlying disease he is suffering from. And he ought to heal this disease of love of glory by the opposite treatment of exercises of humility—to occupy oneself in mean things is an exercise in humility—in order that having acquired thus the disposition of humility he may no longer fall away into the growths of love of glory of which we have been speaking. And the same applies to each of such sins.

¹ Ezek. xxxiii. 11 οὐ θέλω τὸν θάνατον τοῦ ἁμαρτωλοῦ ὥς τὸ ἐπιστρέψαι καὶ ζῆν αὐτόν, Sw.'s (B) text οὐ βούλομαι τὸν θάνατον τοῦ ἄσεβοῦς ὥς ἀποστρέψαι τὸν ἄσεβῆ ἀπὸ τῆς ὁδοῦ αὐτοῦ καὶ ζῆν αὐτόν.

² Lk. iii. 8; 9.

³ This, if it stood alone, would most naturally be taken = priests, but the mention of John is curious, and there is much evidence telling in another direction; cf. B. 184 and see Intr. p. 50

CCXC.

*How does a man always abound in the work of the Lord*¹? C

Either by multiplying the gift given him to the advantage and progress of those who are benefited by it, or else by showing greater zeal by comparison in the work of the Lord than in those things which men strive after.

CCXCI.

*What is a bruised reed or smoking flax? and how will one not break the one or quench the other?*²

A bruised reed I reckon to be the man who though the victim of some vice yet performs God's commandment, whom one ought not to break and cut off but rather cure, as the Lord taught, E saying: "Take heed that ye do not your alms before men, to be seen of them."³ And the apostle bids us: "Do all things without murmurings and disputings"⁴; and elsewhere: "Doing nothing through faction or vainglory."⁵ But a man is said to be a smoking flax when he performs the commandment not with fervent desire and perfect zeal but in a slothful and slack way. Such a one we should not curb but rather stir up by reminding him of God's judgments and His promises.

CCXCII.

518A

*Should there be in the brotherhood a school*⁶ *for children who belong to the world*⁷?

Since the apostle says: "Ye fathers, provoke not your children to wrath: but nurture them in the chastening and admonition of the Lord,"⁸ if those who bring the boys do so with this end in view, and those who receive them are fully convinced B that they can nurture them in the chastening and admonition of the Lord, then let the Lord's admonition be observed: "Suffer

¹ See 1 Cor. xv. 58.

² See Mt. xii. 20.

³ Mt. vi. 1 ἐλεημοσύνην for δικαιοσύνην K.

⁴ Phil. ii. 14.

⁵ Phil. ii. 3 ἢ for μηδὲ κατὰ K.

⁶ διδασκαλεῖον (so one reading). Text prints διδάσκαλον "teacher."

⁷ παιδίων βιωτικῶν. Cf. F. 15 where detailed instructions are given for the education (exclusively religious) of children brought to the monastery with a view to the religious life. Here B. discusses the problem of educating children for life in the world. If the education can be guaranteed predominantly religious, he approves; but not otherwise. Cf. the famous *Hom. xxii de legendis libris Gentilium*; also *Hom. xii.*

⁸ Eph. vi. 4.

the little children to come to me, and forbid them not; for of such is the kingdom of heaven.”¹ But without such an end in view and such a hope I consider it is neither pleasing to God nor fitting and expedient to us.

CCXCIII.

*How are we to deal with those who avoid greater sins but commit small sins regarding them as venial offences*²?

- First of all we must know that in the New Testament it is impossible to observe this distinction.³ For one sentence is passed against all sins, that of the Lord Who said: “Every one that committeth sin is the bondservant of sin.”⁴ And again: “The word that I spake, the same shall judge him at the last day.”⁵ Then there is the sentence of John who cried: “He that obeyeth not the Son shall not see life, but the wrath of God will abide on him.”⁶ Disobedience receives this threat not because it is worse than other sins but because it is refusing to hear.
- D Generally speaking, however, if we are allowed to speak of a little and a great sin, it can be proved unanswerably that for each man that sin is great which has the mastery of him and that is little of which he is the master, just as among athletes he who conquers is the stronger and he who is beaten is the weaker whoever he be. We must then in the case of every one who sins, whatever his sin be, observe the precept of the Lord Who said: “If thy brother sin against thee, go, show him his fault between thee and him alone: if he hear thee, thou hast gained thy brother.
- But if he hear thee not, take with thee one or two more, that at the mouth of two witnesses or three every word may be established. And if he refuse to hear them, tell it unto the Church. And if he refuse to hear the Church also, let him be unto thee as the Gentile

¹ Lk. xviii. 16 τῶν οὐρανῶν for τοῦ Θεοῦ.

² “regarding them as venial offences” = ἀδιαφόρως.

³ Cf. *De Iud.* 220D “all disobedience is punished equally” i.e. in so far as it is disobedience. Bellarmine (Garnier p. xxxvii) doubted the genuineness of the Rules, since such a judgment as the present one could not be ascribed to Basil! Note that B.’s whole penitential system, as it appears in the Canonical Epistles to Amphilochius, depends on distinctions between sins. As the rest of the answer shows, he is deprecating legalistic distinctions. So-called small offences may be serious in some men. As against existing tendencies, B.’s position is that all sins are grave, but all are forgivable. See Holl, p. 262, and Intr. p. 48.

⁴ Jn. viii. 34.

■ Jn. xii. 48.

⁶ Jn. iii. 36 add τήν before ζῶν K.

and the publican.”¹ And in all these matters let the apostle’s saying be kept: “Why did ye not rather mourn, that he that had done this deed might be taken away from among you?”² For long-suffering and mercy should be joined with severity.

CCXCIV.

519 A

For what cause does a man lose the continuous remembrance of God?

By becoming forgetful of God’s benefits and insensitive towards his Benefactor.

CCXCV.

By what signs is the waverer recognised?

B

By his neglecting the things that please God in spite of the prophet’s words: “I saw the Lord always before me, for he is on my right hand, that I be not shaken.”³

CCXCVI.

*How shall the soul be persuaded that it is pure from sin?*⁴

When a man recognises in himself the disposition of David c who said: “I hated iniquity and loathed it,”⁵ or if he recognises that he has fulfilled in himself the apostle’s command: “Mortify therefore your members which are upon the earth; fornication, uncleanness, passion, evil desire, and covetousness, the which is idolatry; for which things sake cometh the wrath of God”⁶—to which extending such a judgment against every sin he added: “upon the sons of disobedience”—so as to be able to say: “A D crooked heart did not cleave to me: when the wicked man left me, I did not know him.”⁷ Again a man knows himself to have such a disposition if even towards sinners he possesses the same fearful sympathy as the Saints had. So David spake: “I saw foolish men and melted away because they kept not thy words”⁸; and the apostle says: “Who is weak and I am not weak? who is made to stumble and I burn not?”⁹ For if, according to the true reckoning, the soul is better than the body, and we see that E in the case of the body we loathe and abominate all filth, and the sight of any tearing or damage brings tribulation and grief to the soul, how much more does it follow that sinners cause him who

¹ Mt. xviii. 15 ἄν for ἐάν **, ἀμάρτη for ἀμαρτήση *; 16 σου for σεαυτοῦ K; 17.

² 1 Cor. v. 2 add διὰ τί **, οὐ for οὐχί *, ἐξαρθῇ for ἀρθῇ K.

³ Ps. xvi. 8.

⁴ See Intr. p. 45.

⁵ Ps. cxix. 163.

⁶ Col. iii. 5; 6.

⁷ Ps. ci. 3; 4.

⁸ Ps. cxix. 158.

⁹ 2 Cor. xi. 29.

loves Christ and the brethren to suffer what we have spoken of, when he sees the soul of sinners wounded as if by wild beasts and devoured and showing as it were a mattery discharge and corruption? Thus David says: "My iniquities have gone over my head: like a heavy burden they have been loaded upon me. My wounds stunk and were corrupt because of my folly, I was miserable and bowed down completely. The whole day I went with sad countenance."¹ And the apostle says: "The sting of death is sin."² When therefore a man recognises his soul to be thus affected either because of his own sins or those of others, as we said to begin with, then he may feel convinced that he is pure from sin.

CCXCVII.

B *How should one turn from sins?*

By imitating the disposition of David who said first: "I made known my iniquity and my sin I did not hide. I said, I will confess against myself my iniquity to the Lord."³ Then by declaring his state of soul as he learns to do in the sixth psalm and in others in different ways. From the apostle too he learns how he testified to the Corinthians on behalf of another's sin, saying: "Godly sorrow worketh repentance unto salvation not to be repented of." And he adds the marks of sorrow: "For behold this selfsame thing, that ye were made sorry after a godly sort, what earnest care it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what longing, yea, what zeal, yea, what avenging. In everything ye approved yourselves to be pure in the matter."⁴ So that it is clear from these things that not only should we depart from sin and suffer these things on behalf of sinners, but we should also withdraw from sinners themselves. David showed this when he said: "Depart from me, all ye workers of iniquity"⁵; and the apostle D commanded us "with such a one not even to eat."⁶

CCXCVIII.

Does Scripture allow us to do good according to individual pleasure?

He who pleases himself pleases man, for each individual is himself a man. As then "Cursed is the man who putteth his

¹ Ps. xxxviii. 4-6.

² 1 Cor. xv. 56 add *ἐστιν* after *ἀμαρτία* *.

³ Ps. xxxii. 5. Bas. agrees with *NA* in small divergences from Sw.'s (B) text.

⁴ 2 Cor. vii. 10 *κατεργάζεται* for *ἐργάζεται* K; 11 add *ἐν* before *ὑμῖν**, add *ἐν* before *τῷ πράγματι* K.

⁵ Ps. vi. 8.

⁶ 1 Cor. v. 11†.

trust in man, and will strengthen the flesh of his arm " ¹—meaning confidence in himself; to which it adds: "and his soul E departs from the Lord," so also he who pleases another and does anything according to individual pleasure falls from godliness and falls into men-pleasing. "For they do it" says the Lord "to be seen of men. Verily I say unto you, They have received their reward." ² And the apostle confesses: "If I were still pleasing men, I should not be the servant of Christ." ³ But a graver threat is conveyed by inspired Scripture when it says: "God hath scattered the bones of men-pleasers." ⁴

CCXCIX.

How may the soul feel assured that it is free from love of glory? 521A

When it obeys the Lord's words, "So let your light shine before men, that they may see your good works, and glorify your Father which is in heaven" ⁵; and the apostle's precept: "Whether ye eat, or drink, or whatsoever ye do, do all to the glory of God" ⁶; in order that the godly man, seeking glory neither in the present B nor in the future, and preferring the love towards God to all else, may have boldness to say with those that have gone before: "Neither things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." ⁷ For our Lord Jesus Christ Himself said: "I seek not my own glory" ⁸; and: "He that speaketh from himself seeketh his own glory: but he that seeketh the glory of him that sent him, the same is true." ⁹

CCC.

What is the manner of conversion when we are concerned with something invisible? C

The manner of conversion is shown in the answer to that question dealing with how we must be converted from our sins. ¹⁰ But as for being concerned with the invisible, let us remember the Lord's words: "There is nothing covered that shall not be made known" ¹¹; and "out of the abundance of the heart the mouth speaketh." ¹²

¹ Jer. xvii. 5 as in 389B.

² Mt. vi. 5 conflated with xxiii. 5 **.

⁴ Ps. liii. 5.

⁵ Mt. v. 16.

⁷ Rom. viii. 38; 39.

⁸ Jn. viii. 50.

¹⁰ B. 297.

¹¹ Mt. x. 26.

¹² Mt. xii. 34 λαλεῖ before τὸ στόμα **.

³ Gal. i. 10.

⁶ 1 Cor. x. 31.

⁹ Jn. vii. 18.

CCCI.

But if a man says, My conscience does not condemn me?

- D This happens also in bodily diseases. For there are many diseases which the sufferers do not perceive; however they trust the doctors' diagnosis rather than heed their own lack of perception. So also with bodily diseases, that is sins, if a man not perceiving his own sin fails to condemn himself, yet he ought to trust those who can see his state more clearly than he himself. This is shown us by the holy apostles who, being fully convinced
E of their sincere disposition towards the Lord, when they were told: "One of you shall betray me" believed the word of the Lord rather than themselves and debated saying: "Is it I, Lord?"¹ And Peter teaches us with greater clearness, for with fervent humility he deprecates service rendered by his Master, God and Teacher, and in his full conviction of the truth of the Lord's words, having been told: "If I wash thee not, thou hast no part with me," says: "Not my feet only, but also my hands, and my head."²

CCCII.

- 522 A *Is it right to give to outsiders who are needy out of the common store?*³

Since the Lord said: "I was not sent but unto the lost sheep of the house of Israel"; and: "It is not meet to take the
B children's bread and to cast it to the dogs,"⁴ it is not necessary to take what is destined for those who are dedicated to God and spend it promiscuously. But whether it is possible to do what was said by the woman praised for her faith—"Yea, Lord, for even the dogs eat of the crumbs which fall from their masters' table"⁵—that must be left to the judgment of the steward with the consent of those who come next to him in seniority, in order that from our superfluity "the sun may arise on the evil and the good."⁶

CCCIII.

- C *Ought one in the brotherhood to obey what is said by every one?*

The answer to this question is fraught with considerable difficulty. In the first place the question indicates disorder when

¹ Mt. xxvi. 21; 22.

³ Cf. B. 100, 101; Ep. cl. 3.

⁵ Mt. xv. 27.

² Jn. xiii. 8; 9.

⁴ Mt. xv. 24; 26.

⁶ Mt. v. 45 ¶.

it mentions things said by every one, for the apostle says : " Let the prophets speak by twos and threes and let the others discern." ¹ And the same writer in dividing gifts has assigned the proper rank of each of the speakers, when he says : " According as God hath dealt a measure of faith " ² ; and by his example of the members D of the body he shows clearly that the part of the speaker is apportioned, and he distinguishes more exactly when he says : " He that teacheth to his teaching ; and he that exhorteth to his exhortation, etc." ³ So that it is plain from this that all things have not been entrusted to all men but each should remain in his own calling and do carefully what has been entrusted to him by the Lord. It is necessary then that he who is over the community and gives orders to all should after strict testing be entrusted with this care and should watch over each man anxiously, as is meet, in order that he may lay down rules and issue commands E for the common good in a manner well pleasing to God, due regard being paid to the abilities and strength of each. But his subjects—discipline being preserved and subjection recognising the limits imposed upon it—must remember the Lord's words : " My sheep hear my voice ; and I know them and they follow me ; and I give unto them eternal life " ⁴ ; and His previous words : " And a stranger will they not follow, but will flee from him ; for they know not the voice of strangers " ⁵ ; and the apostle's words too : " If any man teacheth a different doctrine, and consenteth not to sound words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is puffed up, knowing nothing." ⁶ Then after enumerating the 523A consequences he added : " Flee such things." ⁷ And elsewhere again : " Despise not prophesyings ; prove all things ; hold fast that which is good ; abstain from every form of evil." ⁸ So that if any thing is said according to the commandment of the Lord, or is directed towards the commandment of the Lord, we must obey, though it should seem to involve death ; but if anything is contrary to the commandment or injures the commandment, though an angel from heaven or one of the apostles enjoins it, whether it promises life or threatens death, we must in no wise listen to it, for the apostle said : " But though we ourselves, or B an angel from heaven, should preach unto you any gospel other than that which we received, let him be anathema." ⁹

¹ 1 Cor. xiv. 29.

³ Rom. xii. 7 ; 8.

⁵ Jn. x. 5.

⁷ 1 Tim. vi. 5†.

⁹ Gal. i. 8 add *ἀνὸς***.

² Rom. xii. 3.

⁴ Jn. x. 27 ; 28.

⁶ 1 Tim. vi. 3 ; 4.

⁸ 1 Thess. v. 20–22.

CCCIV.

*If relatives of those who join the brotherhood want to make a gift, may we accept it ?*¹

- C It is the Superior's duty to look after this matter and decide. However—it is my private opinion—I think that it is more likely to avoid offence to the majority and more useful for the edifying of faith if such presents are refused. For if they are accepted it often happens that reproaches are levelled against the community. Secondly, because it affords an excuse for pride to the relative of those who make the gift. Further because what the apostle says concerning those who eat and drink their own supplies in front of the community would apply here: “Ye put them to shame that have not”²; and there are many similar passages.
- D But as there are such great opportunities for sin it is good not to accept such gifts; but we may allow the Superior to decide both from whom they should be accepted and how they ought to be dispensed.³

CCCV.

Should we accept anything from those outside either for the sake of friendship or from previously formed ties of relationship ?

- This question is equivalent to the question whether we should
E accept anything from relations.⁴

CCCVI.

How does one avoid wandering thoughts ?

- By making one's own the mind of David the chosen one, who in one place said: “I saw the Lord always before me, for he is
524A on my right hand, that I be not shaken”⁵; and in another place: “My eyes are ever looking unto the Lord, for he shall draw my feet out of the snare”⁶; and in another: “Behold even as the eyes of servants are unto the hands of their masters, as the eyes of a maidservant unto the hands of her mistress, so are our eyes unto the Lord our God.”⁷ And in order that we may take diligent heed to accomplish greater things by the example of something less, let each man consider how, whatever his rank among the bystanders, even if he enjoys equal honour with them, he is anxious to avoid condemnation, both in

¹ Cf. B. 85, 92, 305.

² 1 Cor. xi. 22†.

³ Cassian (*Inst.* iv. 4) speaks similarly of dangers, without leaving it to the Superior's discretion to accept if he thinks fit.

⁴ B. 304.

⁵ Ps. xvi. 8.

⁶ Ps. xxv. 15.

⁷ Ps. cxxiii. 2.

standing and walking and the movement of every limb and in B utterance. As therefore in our dealings with men we strive to preserve the outward decencies ; so also do we and far more so if we are convinced that we have God viewing us, “ trying hearts and reins,” ¹ as Scripture says, and that the only begotten Son is fulfilling the promise : “ Where two or three are gathered together in my name, there am I in the midst of them ” ² ; and that the Holy Spirit is presiding and distributing His gifts and working ; and that the angels are watching each of us according to the word of the Lord : “ See that ye despise not one of these little ones ; C for I say unto you that their angels do always behold the face of my Father which is in heaven ” ³—if a man realises this, he has a manifold and vehement struggle to achieve a piety pleasing to God, and so concentration of mind is secured with keenness and exactness. Moreover so also does he if he is zealous to fulfil the saying : “ I will bless the Lord always : his praise shall be ever in my mouth ” ⁴ and “ He will meditate in his law day and night ” ⁵ in order that by steady and continuous meditation and contemplation on the will and the glories of God the mind may find D no opportunity of wandering.

CCCVII.

Should the leading off in psalmody or prayer be by turns ?

Let this question keep its rightful place among the multitude of important questions, lest on the one hand the matter be thought trivial and unimportant, and lest on the other hand the constant E choice of one or two persons make the leader suspected of pride and it seem as if the rest were being despised.

CCCVIII.

In the brotherhood should a donor be requited ? and should a return be made him in proportion to his gifts ?

This whole question is on a very low level.⁶ But if one must give a proof of gratitude let the decision rest with the steward, both as to receiving gifts and requiting donors.

CCCIX.

525A

Should a man dare to approach the communion of the holy things when some customary and natural mishap has happened to him ? ⁷

The apostle showed us that he who has been buried with Christ in baptism is superior to nature and customary things.

¹ Ps. vii. 9.

² Mt. xviii. 20 ἐάν ᾧσαι for εἰσὶν**.

³ Mt. xviii. 10.

⁴ Ps. xxxiv. 1.

⁵ Ps. i. 2.

⁶ τοῦτο ὅλον τὸ ἐρώτημα ἀνθρώπινον.

⁷ Cf. Cassian Conf. ii. 23.

In one place he said in the passage about baptism in water after B that just quoted : " Knowing this, that our old man was crucified with him, that the body of sin might be done away, that so we should no longer be in bondage to sin." ¹ In another place he commands : " Mortify therefore your members which are upon the earth ; fornication, uncleanness, passion, evil desire and covetousness, the which is idolatry ; for which things sake cometh the wrath of God upon the sons of disobedience." ² Elsewhere he propounds a rule, thus : " They that are of Christ have crucified the flesh with its lusts and passions." ³ And I know that this C has been attained both in men and women by the grace of Christ, through genuine faith in the Lord. But as for coming near the holy things in a state of uncleanness, we are taught from the Old Testament that the condemnation is terrible. ⁴ But if something greater than the temple is here the apostle will surely chastise us in more terrible manner, saying : " He that eateth and drinketh unworthily, eateth and drinketh judgment unto himself." ⁵

CCCX.

D *Should the offering be made in an ordinary house ?* ⁶

Since the Scripture allows no common vessel to be taken into the holy place, so it does not allow the holy things to be celebrated in a common house, for the Old Testament by God's command plainly allows no such thing to be done. But when the Lord says : " One greater than the temple is here " ⁷ ; and the apostle says : " What, have ye not houses to eat and to drink in ? What shall I say to you ? Shall I praise you in this ? I praise you not in this. For I delivered unto you that which I also received etc." ⁸ By which we are taught not to eat and drink a common supper in E Church nor to insult the Lord's Supper by celebrating it in a private house, except when in an emergency some one has chosen a pure place or house on a suitable occasion.

CCCXI.

526A *If asked by some to visit them, should we consent ?*

To pay visits is pleasing to God ; but the visitor must be a wise listener and prudent in his answers, fulfilling the saying : " Let your speech be always with grace, seasoned with salt, that

¹ Rom. vi. 6.

² Col. iii. 5 ; 6.

³ Gal. v. 24.

⁴ Cf. Lev. xv.

⁵ 1 Cor. xi. 29 add ἀναξίως K.

⁶ Cf. Conc. Laod.

⁷ Mt. xii. 6†.

⁸ 1 Cor. xi. 22 ἐγὼ γὰρ παρέδωκα ὑμῖν ὃ καὶ παρέλαβον**.

ye may know how ye ought to answer each one.”¹ But to pay B visits because of kindred or friendship is alien to our profession.

CCCXII.

Should we exhort the laity who visit us to prayer?

If they are friends of God,² it is fitting; for to such the apostle C wrote: “Pray also for me, that utterance may be given me in opening my mouth, to speak with boldness the mystery of God.”³

CCCXIII.

Ought we to work when people visit us?

Nothing that is done according to the commandment ought to be interrupted on account of those who come to us to fulfil the D duties of friendship, unless there is some special care for the soul which according to the Lord’s commandment takes precedence of bodily duties. For so the holy apostles said in the Acts: “It is not fit that we should forsake the word of God and serve tables.”⁴

¹ Col. iv. 6 ἔστω ὁ λόγος ὑμῶν ἐν χάριτι **.

² A very important phrase, cf. Intr. p. 51.

³ Eph. vi. 19 περὶ ἐμοῦ for ὑπὲρ ἐμοῦ *, μετὰ παρρησίας for ἐν παρρησίᾳ **, λαλῆσαι for γνωρίσαι*, τοῦ θεοῦ for τοῦ εὐαγγελίου**.

⁴ Acts vi. 2 καταλιπόντας ἡμᾶς for ἡμᾶς καταλείψαντας.

GENERAL INDEX.

- ABSTINENCE, 280
 Accidie, 74
 Affections, particular, 138, 142
 Age (of novices), 175
 Agriculture, 210
 Almoner, 41, 268
 Almsgiving, 268, 332
 Amalgamation of brotherhoods, 202
 Anarchy, 78
 Angelic life, 62, 71, 135
 Anger, 241, 255, 277
 Anglo-Saxon monasteries, 38
 Annesi, 13, 37
 Anomoeans, 15, 77
 Antiphonal singing, 66, 349
 Antony, St., 39, 43, 44, 47
 Apathy, 43, 133
 Apocryphal books, 73
 Arts, 210 *f.*, 223, 270, 273
Asceticon, 137, 143
 Athletes, 43, 181
 Attention, 303 *f.*, 343
 Augustine, St., 43
 Augustinianism, 68
 Authenticity, 9 *f.*
 Autobiography, 77 *f.*, 323
 Avarice, 247
- BAPTISM, effect of, 74, 107
 Baptismal formula, 74, 107
 Beauty, divine, 154
 Bedding, 65
 Bees, 78
 Beggars. *See* Almsgiving
 Benedict, rule of St., 9, 30 *f.*
 Biblical citations, 19 *f.*
 Bishops, 120, 124, 177, 299
 "Blessing," 275
 Bodiless, 135
 Boys, 58, 175 *f.*, 223, 341
 Building, 210
- CANONICAL books, 73
 Cassian, 11, 31, 44, 48
 Cell, 65, 70, 71
 Cellar, 283 *f.*
 Cellarer, 41, 286
- Chapter, general, 17, 69, 224
 Charismata, 42 *f.*, 164, 198, 216, 218
 Children. *See* Boys
 Christians (= monks), 14, 129, 184, 188
 Citations, Biblical, 19
 Clothing, 65, 138, 141, 188 *f.*, 248, 256, 263 *f.*, 291, 307 *f.*
 Common life, 44, 134, 135, 141, 163 *f.*, 257
 Compunction, 236
 Confession, 38, 40 *f.*, 46 *f.*, 60, 139, 150, 177, 192, 208, 219 *f.*, 270, 313 *f.*, 339 *f.*
 Confessors, 43, 47, 75
 Conscience, 346
 Continence, 178, 181 *f.*
 Conversion, 346
 Counsels, 121
 Crafts, 178
 Creed, 95
- DATES of documents, 13 *f.*
 Deacons, 124
 Death sins, 46 *f.*, 81 *f.*, 86
 Democracy, 218, 276
 Dianius, 13
 Discipline, 193, 212
 Disease, 224 *f.*
 Disobedience, 193
 Disputes, 221, 297
 Distraction, 158 *f.*
 Divine office, 206 *f.*
 Divisions in Church, 77
 Doctors. *See* Medicine
 Double monasteries, 37 *f.*, 144, 198 *f.*, 261 *f.*, 269 *f.*, 285, 310
 Dress. *See* Clothing
 Drink, 184
- EATING, 68, 182, 256, 277, 278, 281, 302
 Education, 176, 266
Enthusiasmus, 43
 Eremitism, 257 *f.*
 Eschatological motives, 151
 Eucharist, 107, 108, 130, 292, 349 *f.*
 Eusebius, 13

Evil-speaking, 239
Expulsion, 193

FAIRS, 211

Faith, definition of, 91, 129
Fall, the, 225
Fasting, 278 *f.*, 311
Father, spiritual, 10, 68
Fear of God, 158
Food, 65, 136, 182 *f.*, 256, 277 *f.*
— deprivation of, 245
Forgiveness of sins, 234
Friend, the King's, 46, 56
Friends of God, 46, 56
Friendships. *See* Affections

GIRDLE, 190

Girls, 175
Gluttony, 67, 257, 281
Glycerius, 212
"Gnostics," 43
Grace, 133
— saying, 116
Greek = heathen, 91, 276, 289
Gregory, St., Nazianzen, 11, 13
Guests, 111, 184 *f.*
Guide, spiritual, 63, 163

HABIT, the monastic, 189

Haircloth, 264
Hearers, 125
Heresy, heretics, 73, 92, 111, 238, 276
Holy Ghost, the, 145
Homoousios, 73, 91
Hospitality, 111
Hospitals, 70, 122, 197, 286
Humility, 187
Hunger, 237

IDIORHYTHMIC arrangements, 263

Idle words, 239
Idleness, 256
Illustrious persons, 185
Invocation of Saints, 56, 58

JEROME, St., 11

Journeys, 65, 138, 203, 210 *f.*, 274,
350
Jurisdiction, 120

KITCHEN, 283, 285

LAUGHTER, 180, 241

Leaving the monastery, 204, 269
Litigation, 170, 218
Liturgical phrases, 156

Love of God, 153 *f.*, 307
Love of neighbour, 157 *f.*, 288
Lying, 259

MACRINA, St., 13, 25, 37, 44

Marriage, 61, 125
— spiritual, 56
Married couples, 125 *f.*, 172 *f.*
Martyrs, 43 *f.*, 47 *f.*, 57, 194
Martyrs' tombs, 211
Meals, 66, 69, 187, 279, 284
Medicine, 46, 224 *f.*
Men-pleasing, 242
Moderation, 136
Murmuring, 45, 195, 223, 244, 252,
279
Music, 108

NIGHT garment, 264

— phantasies, 239
Novices, 49, 171, 174, 176

OATHS, 139

Obedience, 212 *f.*, 272 *f.*, 285
Office, 237
Oil, 184
Old men, 67
Opus Dei, 35, 290
Ordination, 120
Original sin, 67 *f.*, 156
Overseers, 41, 282

PACHOMIUS, 37 *f.*, 42 *f.*

Parousia, 119
Penitential system, 46 *f.*, 86
Penitents, 236
Persecutions, 57
Philosophy, 141
Photius, 12
Pinetum, 28, 42
Prayers, 137 *f.*, 206 *f.*, 283, 293, 349
Preaching, 120 *f.*
Pride, 242
Priests, 39, 50 *f.*, 71, 199, 314
Probation, 171
Profession, 174, 177, 231
Property, 262 *f.*, 299
— monastic, 110, 262 *f.*, 348 *f.*
— renunciation of, 60, 169 *f.*, 265
Psalmody, 66, 71, 137, 174, 206, 252,
283, 317, 349
Punishments, 138, 176, 193, 223, 261 *f.*,
270, 287

READING, 266, 296

Relations, 169 *f.*, 197 *f.*, 270, 299 *f.*,
348

- Renunciation, 60, 64, 141, 159, 166 *f.*, 265
 Repentance, 101, 232 *f.*, 340
 Retirement, 161 *f.*
 Reviling, 239
 Rufinus, 11, 14, 17, 28, 29, 42, 52

 SACRILEGE, 64, 134, 170 *f.*, 174
 Saints, intercession of, 56
 Sales of produce, 211, 218, 339
 Schoolmasters, 41, 176, 223
 Schools, 176, 341
 Scripture, place of, 109
 — learning by heart, 266, 316 *f.*
 Scrupulosity, 260
 Seating arrangements, 69, 187
 Secession, 204
 Second in command, the, 40, 202, 218
 Self-examination, 73, 139, 219 *f.*
 Self-love, 249
 Seniors, 38, 40 *f.*, 69, 199, 221 *f.*, 269, 291 *f.*
 Separation, 245
 Serving at meals, 284
 Shoes, 189, 263, 291
 Sickness, 183, 225
 Silence, 174, 306
 Simeon the New Theologian, 51
 Singing, 66
 Sins, 48, 81, 232 *f.*, 340 *f.*
 — of thought, 232
 — unto death, 81
 Sisters. *See* Double Monasteries
 Slaves, 126, 172 *f.*
 Sleep, 66, 241
 Soldier, the monk as, 9, 55 *f.*, 277
 Solitary life, 163, 165, 257
 Spermatie Word, 153
 Spiritual father, 10, 68
 — gifts. *See* Charismata
 — guide, 63 *f.*, 163

 Spiritual marriage, 56
Stabilitas, 65 *f.*, 71, 204
 Steward, 41, 200, 219, 264, 268, 284, 349
 Superior, the, 38 *f.*, 97, 135 *f.*, 143 *f.*, 191 *f.*, 201 *f.*, 215 *f.*, 240, 269, 274
 "Synods," 211

 TAXES, 265, 270
Theoria, 287
 Tools, 214, 282 *f.*
 Trinity, the, 73

 UNSCRIPTURAL expressions, 91
 Urseius, 11, 28, 42

 VALENS, 14
 Venasa, 212
 Vice, definition of, 154
 Vigils, 70
 Virginity, 58, 61, 133 *f.*, 177
 Visitations, 121 *f.*
 Visitors, 137, 218, 266, 282, 351
 Vocabulary, 18
 Vows, permanent, 56, 134, 174 *f.*
 — private, 280

 WAKING up, 245
 Wandering thoughts, 238, 260, 348
 Widows, 126
 Wine, 74, 137
 Women ascetics, 58, 143. *See* Double monasteries
 Wool, 285
 Work, 136, 178, 195, 208 *f.*, 252, 274 *f.*, 305, 351
 Workshops, 232

 YOUNG men, 66, 138

INDEX OF NEW TESTAMENT QUOTATIONS ¹

A considerable number of references which do not seem to be formal quotations are omitted, as are all quotations of less than five Greek words. Occasionally the same verse occurs more than once. See Matt. v. below, where the arrangement is intended to economise space.

MATTHEW

- | | | |
|-------------------------|---------------------|------------------------|
| iii. 7-10 : 101 | vi. 5 : 148, 345 | x. 23 : 57, 118, 319 |
| 8, 9 : 105 | 7-10, 13 : 116 | 25 : 64 |
| 13-15 : 107 | 8 : 305 | 26 : 345 |
| 16, 17 : 117 | 9, 13 : 118 | 27 : 103, 121 |
| iv. 1 : 117 | 14 : 115, 172 | 28 : 103, 104, 118, |
| 1-4 : 118 | 15 : 115 | 121 |
| 3 : 258 | 19, 20 : 113 | 29-31 : 118 |
| 3, 4 : 109 | 21 : 168 | 32 : 103 |
| 17 : 101 | 22 : 128 | 37 : 61, 102, 298 |
| 23 : 121 | 24-34 : 113 | 38 : 102, 117 |
| v. 3-10 : 120 | 24 : 80, 101, 168 | 40 : 111, 125 |
| 6 : 106, 278 | 25 : 214, 322 | 42 : 111 |
| 7 : 113, 149 | 32 : 214 | xi. 12 : 71 |
| 9 : 114, 118 | 33 : 116, 306, 332 | 20-22 : 101 |
| 10 : 118 | vii. 1 : 115 | 25 : 117, 123 |
| 11, 12 : 118, 120, 289, | 3-5 : 114 | 26 : 117 |
| 295 | 3 : 315 | 28 : 60, 112, 121, 171 |
| 13 : 121, 128 | 5 : 290 | 29 : 110, 112, 121, |
| 14 : 107, 128, 311, 336 | 5-8 : 105 | 127, 216, 302 |
| 15 : 107, 311, 336 | 6 : 321 | 30 : 112 |
| 16 : 102, 107, 166, | 7, 8 : 115 | xii. 14, 15 : 118 |
| 302, 336, 345 | 15, 16 : 109, 125 | 18 : 123 |
| 17 : 20-22, 112 | 17 : 109 | 19 : 123, 124 |
| 18 : 232 | 21-23 : 103 | 20 : 112, 124 |
| 23, 24 : 102, 204, 244, | 21 : 148 | 21 : 112 |
| 328 | 22 : 296 | 22-25 : 111 |
| 29 : 194, 233 | ix. 6 : 101 | 25 : 117 |
| 30 : 245 | 10 : 114 | 28, 31, 32 : 111 |
| 31, 32 : 125 | 11-13 : 114, 122 | 34 : 345 |
| 37 : 108 | 12 : 129, 269 | 35 : 240 |
| 38, 39 : 114 | 14, 15 : 105 | 36 : 109, 232, 310 |
| 40 : 170, 311 | 18, 19, 36 : 122 | 41 : 113 |
| 41 : 272 | 37, 38 : 120 | 47, 48 : 300 |
| 42 : 268 | x. 5, 6 : 120 | 50 : 198, 201, 286 |
| 43 : 102 | 7 : 128 | xiii. 10-14 : 117 |
| 44 : 102, 116 | 8 : 116 | 11 : 93 |
| 45 : 116 | 9 : 116, 123 | 19 : 103 |
| 47 : 276 | 10 : 114, 123, 205, | 20, 21 : 111 |
| 48 : 102, 123 | 291, 322, 333 | 23 : 103, 304 |
| vi. 1 : 106, 341 | 14 : 111, 124, 125 | 36 : 104 |
| 2 : 106, 107 | 15 : 125 | 45, 46 : 168 |
| 3, 4 : 107 | 16 : 128 | 54, 57, 58 : 117 |
| | 16-18, 21, 22 : 117 | xiv. 19 : 116 |

¹ For O.T. see p. 21 *f*.

358 INDEX OF NEW TESTAMENT QUOTATIONS

MATTHEW

xiv. 25-31: 103
 xv. 11-14: 110
 12-14: 253
 13: 269
 14: 64, 269
 15-18: 103
 16: 320
 19: 119, 258
 20: 119
 22-24: 120
 24: 268, 301, 346
 26: 268, 346
 27: 346
 32: 122
 xvi. 21-23: 107, 110
 22, 23: 252
 24: 102, 166, 167,
 231, 316, 317
 25: 102
 xvii. 21: 182
 24-27: 110
 26, 27: 253
 xviii. 3: 112, 271
 4: 112
 6: 110, 220, 252
 7, 9: 110, 112, 125
 8: 112
 10: 254, 349
 12: 269
 15-17: 115, 231, 246
 15: 125, 170, 171,
 204, 296, 315, 343
 16: 177, 343
 17: 204, 233, 244,
 327, 343
 18: 101, 327
 19: 101, 236, 325
 20: 160, 208, 312,
 349
 21: 236
 xix. 9: 125, 126
 12: 121, 127
 16: 104, 117
 17: 117
 21: 61, 168, 169, 268,
 305
 27, 29: 263
 xx. 14: 323
 15: 292
 25-28: 109
 26, 27: 112
 xxi. 12, 13: 109
 22: 325
 xxii. 8, 9: 121
 36-39: 152
 37-39: 102, 288
 37, 38: 110
 40: 153
 xxiii. 5: 123, 296, 320,
 337
 6-10: 123

xxiii. 23, 24: 113
 25, 26: 101, 106
 34: 57
 37, 38: 110, 124
 xxiv. 5: 111
 13: 310
 23, 24: 119
 32, 33: 106
 35: 87
 45-50: 123
 46: 335
 xxv. 1-12: 101
 1-4, 11, 12: 106
 14-17: 117
 15: 304
 21: 57, 317
 23: 106
 29: 106, 117
 30: 117, 146
 34: 114, 120, 200,
 206
 35: 70, 114, 120,
 157, 206, 214
 36: 70, 114, 120
 40: 114, 157, 200,
 215, 287, 338
 41: 201, 284
 41-43: 88, 119
 42: 297
 46: 330, 335
 xxvi. 6-10: 111
 20-22: 103
 21, 22: 346
 26, 30: 108
 31, 33, 34: 103
 39: 325
 50-52: 114
 52: 322
 75: 101
 xxvii. 46: 118
 xxviii. 19, 20: 96, 105,
 121, 147
 19: 107, 128

MARK

i. 40, 41: 122
 ii. 17: 296
 iv. 37-40: 118
 vii. 5, 6, 8: 105
 14: 103
 26-29: 110
 viii. 35: 303
 ix. 34: 231
 35: 196
 38-40: 107
 42: 60
 48: 329
 50: 114, 329
 x. 13: 107
 14: 107, 175
 29, 30: 170
 44, 45: 273

xi. 25: 116, 315
 xii. 28: 104
 30: 104, 287, 335
 xiii. 23-26: 119
 37: 62

LUKE

i. 6: 105
 13, 18-20: 103
 29: 154
 ii. 36, 37: 126
 48, 51: 127
 iii. 7: 104
 8, 9: 340
 10: 104
 11: 113
 14: 127
 iv. 25, 26: 104
 v. 30, 31: 109
 vi. 13-16: 120
 20: 113
 21: 180
 22, 23: 118
 24-26: 119
 24: 113
 25: 183
 29: 114
 30: 113, 114
 32: 289
 35: 102
 36: 102, 334
 37: 115, 289
 46: 103, 312
 vii. 47: 291
 viii. 1: 121
 13: 117
 14: 169
 16: 107
 20: 108
 21: 108, 300
 37: 124
 38, 39: 115
 ix. 3: 123
 10: 122
 23: 162
 26: 103
 52-56: 114
 59, 60: 120
 61, 62: 300
 x. 1, 2: 120
 10, 11: 124
 16: 105, 125, 243
 20: 96
 21: 122
 25-28: 104
 38-42: 111
 41: 186
 xi. 8: 325
 31: 113
 39: 332
 41: 265, 332
 43: 117

LUKE

xi. 46, 52 : 121
 xii. 11, 12 : 118
 13, 14 : 123
 15-19 : 113
 20, 21 : 248
 29, 30 : 116, 278, 306
 32 : 265
 33 : 113, 169, 268
 35-40 : 105
 40 : 266
 43 : 146
 45, 46 : 104
 47 : 330
 47, 48 : 84, 104, 150,
 245
 48 : 158, 206, 251,
 317
 54-56 : 106
 xiii. 1-5 : 104
 7 : 252
 15, 16 : 113
 24, 25 : 101
 26 : 337, 338
 27 : 296, 337, 338
 xiv. 12-14 : 106
 26 : 61, 125, 167, 173
 33 : 159, 166, 168,
 327
 xv. 1-4 : 114
 6 : 233
 xvi. 10 : 103
 11, 12 : 106
 15 : 178, 195, 274
 25 : 178
 xvii. 2 : 233
 3 : 114
 10 : 275
 12-19 : 115
 34, 35, 37 : 106
 xviii. 1-7 : 113
 1, 2 : 115
 9-14 : 116
 16 : 342
 22 : 112, 113
 xix. 8 : 332
 41, 42 : 114
 xx. 21-25 : 110
 22-24 : 266
 34-36 : 119
 46, 47 : 111
 xxi. 1-4 : 111
 34-36 : 115
 34 : 119
 xxii. 19 : 108, 292
 20 : 292
 24-27 : 123
 27 : 216
 31, 32 : 116, 119
 36 : 321, 322
 37 : 322
 40 : 310

xxii. 41, 42 : 105, 118
 42 : 325
 46 : 118
 xxiii. 27, 28 : 119
 46 : 118
 JOHN
 i. 14 : 292
 iii. 3-8 : 107
 6 : 130
 12 : 103
 16 : 102
 27 : 115
 28 : 128
 36 : 81, 104, 247, 288,
 331, 342
 iv. 27 : 221
 34 : 290, 306
 v. 14 : 104, 227, 237
 19 : 230
 24 : 125
 28, 29 : 101
 30 : 105, 161, 283
 36 : 109
 41 : 117
 44 : 117, 123, 243
 vi. 5 : 114
 8-11 : 111
 27 : 305
 37-40 : 121
 37 : 266, 269
 38 : 81, 160, 231,
 251, 257, 280
 52 : 103
 53 : 103, 107, 108,
 110
 54 : 107
 60 : 61
 62 : 108
 63 : 108, 305
 66 : 61, 110
 67 : 110
 vii. 1-10 : 118
 16-18 : 123
 18 : 345
 23, 24, 50, 51 : 115
 viii. 34 : 108, 147, 286,
 342
 35 : 286
 39 : 330
 42 : 120
 44 : 108, 331, 338
 47 : 108
 50 : 345
 51 : 104
 ix. 4 : 105
 28 : 239
 x. 1 : 121, 125
 2 : 121
 5 : 91, 127, 272, 347
 7, 8 : 121
 11 : 122, 129

x. 16 : 122
 27 : 91, 127, 347
 28 : 347
 37, 38 : 109
 xi. 53, 54 : 118
 xii. 25 : 249
 26 : 55
 44 : 284
 48 : 150, 342
 49, 50 : 90, 104, 230
 49 : 81
 50 : 104, 288
 xiii. 3-5 : 126
 4 : 190
 5-8 : 105
 6 : 87
 8 : 87, 147, 252, 346
 9 : 252
 13, 14 : 123
 13-15 : 121, 126, 127
 14 : 126
 17 : 317
 20, 27, 28 : 104, 111,
 125
 33 : 104, 129
 34 : 128, 129, 157,
 263, 267, 288
 35 : 97, 102, 109, 157
 xiv. 10 : 251
 15 : 102, 160, 308
 15-17 : 304
 17 : 159
 21 : 96, 102
 23 : 128, 312
 24 : 96, 102, 198
 27 : 114, 308
 30 : 316
 xv. 1, 2 : 129
 5 : 127
 10 : 102, 160
 12 : 102, 158, 288
 13 : 102, 192, 267
 14 : 108
 19 : 159, 304
 22 : 246
 xvi. 1-3 : 117
 5-7 : 103
 12 : 93
 13 : 230
 31, 32 : 119
 xvii. 4 : 102
 20 : 81, 117, 122, 123
 21 : 117, 122, 123
 24 : 122
 25 : 159
 xviii. 20 : 121
 xix. 11 : 246
 xxi. 15-17 : 122
 ACTS
 i. 1, 2 : 120
 6, 7 : 104

ACTS

- i. 23-26 : 120
 ii. 4, 12-17 : 109
 37 : 104
 44 : 166, 204
 iii. 6 : 116
 iv. 32 : 81, 117, 166, 197,
 203, 262, 297
 35 : 183, 200, 265,
 278, 279, 284, 322
 v. 5 : 104
 17-21 : 118
 27-29 : 122
 29 : 127, 167, 272
 40-42 : 118
 vi. 1-3 : 122
 2 : 122, 351
 4 : 122
 5, 6 : 124
 vii. 59, 60 : 118
 60 : 315
 viii. 18-23 : 116
 ix. 36 : 126
 38 : 122
 39 : 126
 x. 13-15 : 103
 25, 26 : 117
 xi. 19, 20 : 120
 xii. 5 : 119
 8 : 190
 20 : 250
 21-23 : 117
 xiii. 46, 47 : 124
 xiv. 21, 22 : 125
 27 : 122
 xv. 36 : 122
 xvi. 4 : 121
 15 : 111
 25 : 209
 xvii. 30, 31 : 101
 xviii. 5, 6 : 121, 124
 18-23 : 116
 xix. 18, 19 : 101
 xx. 7, 11 : 122
 17-19 : 123
 18, 19 : 124
 20, 21, 23, 24 : 122
 26, 27 : 121, 326
 28 : 129
 30 : 77
 31 : 122, 145
 33 : 123, 124
 34 : 124
 35 : 114, 121, 205,
 306, 333
 xxi. 10-14 : 107
 11 : 190
 xxv. 14-16 : 115
 xxvii. 35 : 116

ROMANS

- i. 1 : 120

- i. 8, 9 : 122
 11, 12 : 313
 28 : 104
 28, 29 : 79, 119, 238
 31, 32 : 113, 238
 32 : 86
 ii. 1-3 : 114
 4, 5 : 150
 4-6 : 101
 13 : 165
 23 : 86, 102, 149,
 232, 321
 28, 29 : 112
 iii. 31 : 112
 iv. 19-22 : 103
 20, 21 : 91
 v. 1 : 308
 8 : 102, 295, 299
 vi. 3-7 : 107
 3, 4, 6 : 130
 3, 6 : 316
 6 : 350
 16 : 80, 338
 20 : 108
 22 : 104
 vii. 14, 15, 17 : 236
 14-20 : 108
 viii. 7 : 80, 331
 14 : 108
 18 : 75, 195
 26 : 325
 32 : 293
 35 : 287
 35-37 : 102
 38, 39 : 345
 ix. 3 : 300
 x. 10 : 90
 14 : 120, 147, 311
 15 : 120
 xii. 1 : 128, 314
 2 : 109, 334
 3 : 277, 316, 328, 347
 3-6 : 117
 6 : 116
 7, 8 : 347
 7-21 : 120
 10 : 318
 16 : 188, 324
 17 : 241
 17-19 : 114
 21 : 313
 xiii. 1-4 : 127
 2 : 142
 7, 8 : 110
 9 : 119
 14 : 178
 xiv. 1 : 112
 2-6 : 115
 12 : 115
 13 : 110, 115, 254
 15 : 102, 244
 21 : 254

- xiv. 22 : 115
 23 : 115, 220
 xv. 1 : 129
 2 : 274
 3 : 274, 281

1 CORINTHIANS

- i. 10 : 117
 17 : 123
 26-29 : 117
 ii. 1-5 : 123
 14 : 64
 iii. 3 : 80
 6, 10, 11 : 129
 8 : 243
 9 : 129
 iv. 1 : 128, 298
 2 : 128
 5 : 115, 289
 7 : 113, 115
 12 : 102
 13 : 102, 312
 15 : 129
 21 : 86
 v. 1 : 114
 2 : 86, 114, 194, 247,
 343
 3-5 : 289
 4, 5 : 125
 6 : 194, 221, 238,
 251, 262, 263
 9-11 : 276
 13 : 221, 263, 286
 vi. 1 : 114, 171
 7, 8 : 114
 9, 10 : 119
 15 : 128
 vii. 4 : 173
 10, 11 : 125
 15 : 173
 20 : 264
 24 : 268, 277, 280,
 282, 283
 25-27 : 121
 29-31 : 106
 31 : 186, 256
 32, 33 : 159
 32-35 : 127
 viii. 4-13 : 110
 10-13 : 254
 13 : 181
 ix. 4-6 : 110
 6 : 254
 12 : 271
 15 : 217
 25 : 178, 182
 x. 1-5 : 104
 10 : 104, 195, 279
 11 : 104
 13 : 118
 16, 17 : 108
 23, 24 : 230

1 CORINTHIANS

- x. 29 : 182, 200, 271
 31 : 106, 160, 185,
 228, 257, 280, 281,
 310, 335, 345
 32 : 237
 xi. 1 : 109, 121, 216
 3-5 : 116
 16 : 200, 202, 281,
 284
 22 : 109, 350
 23, 24, 26-29 : 103
 29 : 130, 292
 30-32 : 227
 32 : 282
 34 : 109
 xii. 2 : 314
 3 : 109
 7-10 : 116
 8 : 198
 12, 13 : 117
 25-27 : 80
 26 : 294, 297
 xiii. 1, 2 : 97, 337
 3 : 148, 337
 4 : 303
 5 : 163
 8, 13 : 97
 xiv. 23 : 219
 26 : 212
 29 : 347
 30 : 218, 306
 34 : 126, 306
 35 : 126
 40 : 190, 257, 270,
 317, 335
 xv. 10 : 115
 26 : 104
 35, 36, 42-44 : 119
 56 : 104, 220, 344
 58 : 111
 xvi. 1, 2 : 114

2 CORINTHIANS

- i. 8 : 117, 118
 9 : 117, 305
 10 : 118
 ii. 2 : 223
 5-7 : 114
 6 : 165, 231
 15, 16 : 110
 17 : 123, 255, 338
 iii. 4, 5 : 333
 4-6 : 123
 5 : 90, 251
 iv. 7 : 123
 v. 14, 15 : 108, 293
 20 : 308
 vi. 1 : 201, 317
 2 : 145
 2-4 : 101
 3, 4 : 109, 120, 147

- vi. 7 : 161
 5-10 : 120
 7, 8 : 242
 9 : 305, 332
 10 : 332
 14, 15 : 195, 198
 14-16 : 101
 16 : 128
 17 : 116

vii. 1, 6, 7, 11 : 101

- 6 : 313
 7-9 : 103
 9 : 244
 8-10 : 125
 10, 11 : 344
 11 : 223, 232, 247

viii. 2, 14, 15 : 113

- 9 : 327

ix. 1, 2 : 110

- 7 : 195

x. 4 : 56, 85, 86, 325, 331

- 5 : 57, 85, 86, 103,
 272, 325
 6 : 85, 86
 12 : 280
 17 : 320

xi. 2 : 128

- 17 : 320
 19-21 : 123
 27 : 178, 205
 29 : 241, 297, 343

xii. 8 : 325, 326

- 10 : 181
 14 : 264
 20 : 119
 21 : 114, 119, 302

xiii. 11 : 120

GALATIANS

- i. 6 : 111
 8 : 98, 111, 121, 125,
 273, 347
 9 : 111, 121
 10 : 123, 243, 345
 15-17 : 120

ii. 4, 5 : 267

- iii. 15 : 92
 27 : 107, 130
 28 : 107

iv. 14 : 125

- 19 : 128
 31 : 105

v. 1 : 105

- 6 : 89
 13 : 273
 15 : 117
 17 : 257, 266
 19-21 : 119, 331
 20 : 191
 22, 23 : 120
 24 : 350
 26 : 119, 255

vi. 1, 2 : 112

- 10 : 101
 14 : 316

EPHESIANS

ii. 3 : 105, 277, 331

- 8 : 115
 19, 22 : 129
 20, 21 : 98, 129

iv. 1 : 201

- 1-4 : 120, 312
 2 : 272
 11-13 : 123
 15, 16 : 128
 26 : 108, 319
 28 : 114, 205, 306
 29 : 109, 239, 306,
 329, 336
 30 : 109, 148, 239
 31 : 119, 319
 32 : 120

v. 1, 2 : 102, 120, 295, 334

- 3, 4 : 119
 6 : 104
 11 : 114
 15-17 : 103
 17 : 308
 19 : 283
 21 : 230, 272
 22-25, 26, 28 : 126

vi. 1-4 : 127

- 4 : 341
 5-9 : 126
 6 : 248
 18-20 : 116
 19 : 351
 21, 22 : 122

PHILIPPIANS

i. 8, 9 : 122

- 10, 11 : 102, 107, 122
 15-17 : 107, 123
 15, 18 : 296

23 : 154

28, 29 : 115

ii. 1 : 120

- 2 : 117, 120, 203
 3 : 112, 117, 120,
 203, 255, 341
 4 : 117, 203
 6, 7 : 156, 292
 8 : 194, 273, 292
 12 : 105
 13 : 106
 14 : 106, 244, 341
 15, 16 : 128
 25, 29 : 111

iii. 4 : 168

- 5-8 : 168
 5-9 : 112

PHILIPPIANS

- iii. 13, 14 : 106, 275
- 13-16 : 128
- 17 : 125
- 20 : 159, 169
- iv. 8, 9 : 120
- 13 : 320

COLOSSIANS

- i. 10 : 339
- 12, 13 : 291
- 23, 24 : 118
- 28 : 237
- ii. 3 : 90
- 5 : 286
- 11 : 107, 112
- 12 : 107
- 16, 17, 20-23 : 115
- iii. 1-3 : 120
- 3 : 316
- 5, 6 : 343, 350
- 5-8 : 119
- 9-11 : 107
- 12 : 120
- 21 : 127
- iv. 2 : 115
- 6 : 92, 104, 329, 351

1 THESSALONIANS

- i. 6, 7 : 110
- ii. 1, 2 : 122
- 3-6 : 123
- 4 : 298
- 4-6 : 106, 338
- 5, 6 : 116, 117, 255
- 5-8 : 116, 192
- 7 : 129, 267, 298, 299
- 8 : 129, 299
- 9 : 122
- 10, 11 : 124
- 15, 16 : 107
- 17, 18 : 122
- 19 : 121
- iii. 1-3 : 122
- iv. 8 : 125
- 13-16 : 119

- v. 1, 2, 6 : 105
- 14-21 : 120
- 20-22 : 125, 272, 347
- 23, 24 : 98

2 THESSALONIANS

- ii. 8 : 79
- 10, 11 : 104
- 15 : 105
- iii. 1 : 116
- 6 : 96, 234, 238
- 8 : 206, 215, 275
- 10 : 114
- 11, 12 : 215
- 13 : 319
- 14 : 114, 231
- 15 : 114

1 TIMOTHY

- i. 1 : 120
- 5 : 106
- 9-11 : 119
- 18, 19 : 106
- ii. 8 : 116, 303
- 9 : 113
- 9-15 : 126
- iii. 1, 2, 8 : 124
- 1-7 : 120
- 10 : 217
- iv. 1-3 : 119
- 4 : 115, 116, 264
- 5 : 182
- 12 : 121, 128
- v. 1, 2 : 124
- 5, 6, 9, 10 : 126
- 17 : 292
- 19, 20, 22 : 120
- 20 : 194
- 21 : 124
- vi. 1, 2 : 126
- 3, 4 : 121, 347
- 3-5 : 119
- 5 : 338
- 8 : 113, 188
- 9, 10, 17-19 : 113

2 TIMOTHY

- i. 8 : 103

- i. 15-18 : 119
- ii. 2 : 323
- 3 : 103
- 4 : 56, 109, 113, 123
- 5 : 64, 109, 113, 256, 259
- 14 : 108
- 15 : 128
- 22-26 : 124
- 23 : 108
- 24 : 114
- 25 : 222
- iii. 1, 2 : 178
- 1-5 : 119
- 10, 11 : 124
- 12 : 117
- iv. 1 : 128
- 2 : 128, 231
- 14 : 240
- 16 : 119

TITUS

- i. 5, 6 : 124
- 5-9 : 120
- 9 : 198
- 13 : 125
- 16 : 103, 261
- ii. 1 : 121
- 2-5 : 120
- 4, 5, 9, 10 : 126
- iii. 1 : 120, 127
- 2 : 120
- 3 : 119
- 10, 11 : 124

PHILEMON

- 15, 16 : 173

HEBREWS

- xiii. 1-5 : 120

JAMES

- iv. 6 : 242

1 PETER

- iv. 18 : 83

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